ISLAAMIC EDUCATION – BOOK FOUR

ISLAAMIC AQAA'ID (BELIEFS)

THE FIRST BELIEF.

After people die, they are usually buried. However, there are also others who are not buried. In all these cases, two angels come to these people. These two angels are called Munkar and Nakeer. They will ask the following three questions to the deceased:

1. Who is your Rabb?
2. What is your Deen?
3. Who is this person [Nabi (sallAllaahu-alayhi-wa-sallam)]?

If the deceased person is a Mu'min, he will be able to reply correctly to all three questions. Thereafter, he will receive all types of comforts. A window to Jannah will be opened for him, through which he will have a cool breeze and beautiful fragrances. He will then sleep peacefully.

However, if the deceased person did not have Imaan, his reply to every question will be, "I do not know." Thereafter, he will suffer difficulties and punishment till the Day of Qiyaamah. This is called Adhaabul Qabar (The punishment of the Grave).

Dear children! All this happens to the deceased, but those who are living do not know about it. It is just like how a person experiences many things in his dream, but someone sitting next to him will not know what he is going through.

THE SECOND BELIEF.

The signs of Qiyaamah, which Nabi (sallAllaahu-alayhi-wa-sallam) has told us about, will all definitely take place. They are:

1. Hadhrat Mahdi (RadhiyAllaahu-anhu) will appear, and rule with justice.
2. The one-eyed Dajjaal will also appear and spread corruption on earth. Hadhrat Isa (Alayhis Salaam) will then be sent from the heavens to kill Dajjaal.
3. The Ya'jooj Ma'jooj are a very powerful nation, who will spread all over the world and cause great problems. Eventually, Allaah's punishment will destroy them.
4. Very close to Qiyaamah, a very strange animal will come out of the earth, which will talk to people.
5. The sun will rise from the west.
6. The Qur'aan will be lifted from the world.

There are also many more signs, all of which must take place before the Day of Qiyaamah.

THE THIRD BELIEF.

After all the signs of Qiyaamah have taken place, Allaah will command Hadhrat Israafeel (Alayhis Salaam) to blow the Soor. The Soor is a large trumpet, which is the shape of an animal's horn.

When the Soor is blown, the skies, the earth and everything else will break into pieces. All of creation will die, and their souls will fall unconscious. There will be those whom Allaah will save from this. They will remain as they are. Everything will remain like this for a long while.

THE FOURTH BELIEF.

Thereafter, Allaah will command that the Soor be blown for the second time. When this happens, all of creation will come back to life and appear on the Plain of Qiyaamah. On that day, the earth will be made of copper, and the sun will be very close to people's heads. According to their acts during their lives, people will be drowning in their sweat.

THE FIFTH BELIEF.

Being scared of the hardships on the Plain of Resurrection, people will run to the Ambiya (Alayhimus Salaam), and ask them to intercede. However, the Ambiya (Alayhimus Salaam) will be afraid to do so. Eventually, they will come to our Nabi (sallAllaahu-alayhi-wa-sallam), who will intercede for them.

THE SIXTH BELIEF.

After the intercession of Nabi (sallAllaahu-alayhi-wa-sallam), the scales for good and bad acts will be set up, and the acts of every person will be weighed. Good people will receive their book of actss in their rights hands, while evil people will receive their book of acts in the left hand.

Nabi (sallAllaahu-alayhi-wa-sallam) will give his ummah water from the Haudh Kawthar to drink. This water will be whiter than milk and sweeter than honey.

Thereafter, people will have to cross the bridge of Siraat. Good people will cross the Siraat safely, and reach Jannah. However, evil people will fall from the Siraat into Jahannam.

THE SEVENTH BELIEF.

Jahannam has already been created. There are many snakes, scorpions and other types of punishment in Jahannam. After being punished for their sins, people with Imaan will be removed from Jahannam due to the intercession of the Ambiya (Alayhimus Salaam) and other pious people. Even people with the smallest amount of Imaan will eventually be removed from Jahannam, irrespective of how sinful they were. They will all be forgiven and taken to Jannah. However, the kuffaar and Mushrikeen will suffer in Jahannam forever. They will never die there.

THE EIGHTH BELIEF.

Jannah has also been created already. There are all types of bounties in Jannah, including various types of fruit and rivers. There are houses of gold and silver to live in. A person in Jannah will have whatever food and drinks he wants. People will live in Jannah forever, and will not have any difficulties or worries there.

BELIEFS REGARDING NABI (sallAllaahu-alayhi-wa-sallam).

1. Nabi (sallAllaahu-alayhi-wa-sallam) is Allaah's slave/ servants/ bondsmen.
2. Nabi (sallAllaahu-alayhi-wa-sallam) has the highest position amongst all of mankind.
3. Nabi (sallAllaahu-alayhi-wa-sallam) has the highest position amongst all the Ambiya (Alayhimus Salaam).
4. Nabi (sallAllaahu-alayhi-wa-sallam) did not commit any sin.
5. Allaah revealed the Qur'aan to Nabi (sallAllaahu-alayhi-wa-sallam).
6. Allaah called Nabi (sallAllaahu-alayhi-wa-sallam) to the heavens (called Mi'raaj)
7. Allaah took Nabi (sallAllaahu-alayhi-wa-sallam) to see Jannah and Jahannam.
8. Nabi (sallAllaahu-alayhi-wa-sallam) saw Allaah.
9. Mi'raaj took place while Nabi (sallAllaahu-alayhi-wa-sallam) was awake.
10. Allaah made Nabi (sallAllaahu-alayhi-wa-sallam) perform many miracles (Mu'jizaat).
11. Nabi (sallAllaahu-alayhi-wa-sallam) worshipped Allaah very much.
12. Nabi (sallAllaahu-alayhi-wa-sallam)'s character and manners were extremely good and high.
13. Allaah informed Nabi (sallAllaahu-alayhi-wa-sallam) of many things from the unseen.
14. Allaah gave Nabi (sallAllaahu-alayhi-wa-sallam) more knowledge than any of His creation.
15. Nabi (sallAllaahu-alayhi-wa-sallam) was the last prophet.
16. After Nabi (sallAllaahu-alayhi-wa-sallam), no person will ever become a prophet.
17. Although Hadhrat Isa (Alayhis Salaam) will return to this world, he will follow the teachings of the Qur'aan.
18. Nabi (sallAllaahu-alayhi-wa-sallam) is a prophet for all humans, as well as for all the Jinn.
19. The prophethood of Nabi (sallAllaahu-alayhi-wa-sallam) has not ended. He will be a prophet till the Day of Qiyaamah.

20. A person will not be saved in the Hereafter if he only believes in the other Ambiya (Alayhimus Salaam) without believing in Nabi (sallAllaahu-alayhi-wa-sallam).

21. On the Plain of Qiyaamah, it will only be by the intercession of Nabi (sallAllaahu-alayhi-wa-sallam) that reckoning will start.

22. With Allaah's permission, Nabi (sallAllaahu-alayhi-wa-sallam) will intercede for the sinners on the Day of Qiyaamah.

23. Nabi (sallAllaahu-alayhi-wa-sallam) is Shafee'ul Mudhnibeen, i.e. the one who intercedes for sinners.

24. Allaah has promised the high position of Maqaam Mahmood to Nabi (sallAllaahu-alayhi-wa-sallam) only.

25. Allaah has granted the Haudh Kawthar only to Nabi (sallAllaahu-alayhi-wa-sallam).

26. We have to carry out the actions that Nabi (sallAllaahu-alayhi-wa-sallam) commanded us to do.

27. We have to stay away from all those actions that Nabi (sallAllaahu-alayhi-wa-sallam) forbade us from.

28. We have to convinced that whatever Nabi (sallAllaahu-alayhi-wa-sallam) told us is the truth.

29. After Allaah, we have to love Nabi (sallAllaahu-alayhi-wa-sallam) more than everything, even more than ourselves.

30. After Allaah, we have to have the most respect for Nabi (sallAllaahu-alayhi-wa-sallam).

31. Nabi (sallAllaahu-alayhi-wa-sallam) has passed away from this temporary world, but is alive in his grave.

IMPORTANT BELIEFS WITH REGARD TO THE SAHABA (RadhiyAllaahu-anhum).

The person who saw Nabi (sallAllaahu-alayhi-wa-sallam) in the condition of Imaan, and then passed away in the condition of Imaan, is called a Sahaabi (the plural of Sahaabi is Sahaaba).

THE FIRST BELIEF.

The position of the Sahaaba (RadhiyAllaahu-anhum) is very high. Even the greatest of all saints (Awliyaa) cannot reach the position of the lowest of the Sahaaba (RadhiyAllaahu-anhum).

THE SECOND BELIEF.

We must love all the Sahaaba (RadhiyAllaahu-anhum) and think good about them all. If we hear that they fought against each other, we must understand that these were mistakes. We must never speak ill of them.

THE THIRD BELIEF.

The following four Sahaaba (RadhiyAllaahu-anhum) are regarded as having the highest positions amongst all the Sahaaba (RadhiyAllaahu-anhum).

1. **Hadhrat Abu Bakr Siddique (RadhiyAllaahu-anhu).** He was the first Khaleefa after Nabi (sallAllaahu-alayhi-wa-sallam). When Nabi (sallAllaahu-alayhi-wa-sallam) passed away, Hadhrat Abu Bakr (RadhiyAllaahu-anhu) took his place to look after the matters of the Muslims and Islaam. Hadhrat Abu Bakr (RadhiyAllaahu-anhu) is the best person of this ummah.

2. **Hadhrat Umar Faarooq (RadhiyAllaahu-anhu).** He was the second Khaleefa after Nabi (sallAllaahu-alayhi-wa-sallam). Islaam was greatly strengthened when he accepted

Islaam. His position in the ummah is second after Hadhrat Abu Bakr (RadhiyAllaahu-anhu).

3. **Hadhrat Uthmaan (RadhiyAllaahu-anhu).** He was the third Khaleefa, and his position is after Hadhrat Umar (RadhiyAllaahu-anhu).

4. **Hadhrat Ali (RadhiyAllaahu-anhu).** He was the third Khaleefa of Islaam, and his position is after that of Hadhrat Uthmaan (RadhiyAllaahu-anhu).

Dear Children! These four Sahaaba (RadhiyAllaahu-anhum) were the four Khaleefas after Nabi (sallAllaahu-alayhi-wa-sallam). They saw to it that Muslims practised on the Qur'aan and the Ahadeeth. They enforced the laws of the Shari'ah, and saw to the running of the Islaamic government. A Khaleefa cannot make laws to please himself, and cannot make anything halaal or haraam.

THE NUMBER OF THE SAHABA (RadhiyAllaahu-anhum).

There were 313 Sahaaba (RadhiyAllaahu-anhum) who fought in the battle of Badr. On the occasion of Hudaibiyyah, they were 1500, whereafter they numbered 10,000 upon the conquest of Makkah. In the Battle of Hunain, they were 12,000, and in the Battle of Tabook they were 30,000. When Nabi (sallAllaahu-alayhi-wa-sallam) passed away, the Sahaaba (RadhiyAllaahu-anhum) were approximately 124,000.

QUESTIONS.

1. What questions will Munkar and Nakeer ask the deceased? What will people reply?
2. Mention the signs of Qiyaamah?
3. Who will intercede on the Day of Qiyaamah?
4. Who will be given their book of acts in their rights hands, and who will be given their book of acts in the left hand?

5. Has Jannah and Jahannam already been created, or will it still be created? Mention some of the bounties of Jannah and some of the punishments of Jahannam.
6. What is a Sahaabi, and what is the position of the Sahaaba (RadhiyAllaahu-anhum)?
7. Who are the Sahaaba (RadhiyAllaahu-anhum) with the highest positions?

FIQH.

THE ADHAAN.

It is Sunnah to call out the Adhaan and the Iqaamah for all Fardh Ain salaahs and the Jumu’ah salaah. Adhaan and Iqaamah have not been commanded for other salaahs like Janaazah salaah, Witr salaah, Eid salaah, and Nafl salaah.

It is Mustahab for every male and female to reply to the Adhaan when they hear it; whether they are pure or impure. Replying to the Adhaan means that the person must repeat the words of the Adhaan after the Mu’adhin. The only difference is that he will say, “Laa-Hawla-wa-laa-Quwwata-illaa-Billahil-Aliyyil-Azeem” each time after the Mu’adhin says, “Hayya-alas-Salaah” and each time after the Mu’adhin says, “Hayya-alal-Falaah”.

In the Fajr Adhaan, he will say “Sadaqta-wa-Barakah” each time after the Lu’adhin says, “As-Salaatu-khairum-minan-nawm”.

Adhaan and Iqaamah are only Sunnah for men.

When a person is travelling, he should also call out the Adhaan and the Iqaamah. However, there will be no harm if he only calls out the Iqaamah. It will be Makrooh for him to leave both out.

SALAAH.

Salaah has a very important position in Allaah's sight. No act of Ibaadah (worship) is more loved than salaah in Allaah's sight. Allaah has made salaah Fardh on every Muslim five times a day. A person will be greatly rewarded for performing his salaah, and will be punished for neglecting his salaah.

Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned, "When a person makes wudhu properly and then performs his salaah with full concentration, Allaah will forgive all his sins on the Day of Qiyaamah and grant him Jannah."

Nabi (sallAllaahu-alayhi-wa-sallam) has also mentioned, "Salaah is a pillar of Deen. Whoever performs his salaah well, has kept his Deen stable. Whoever destroys this pillar (by not performing his salaah), then he has certainly destroyed his Deen."

Rasulullaah (sallAllaahu-alayhi-wa-sallam) has also informed us that people will first be questioned about their salaah on the Day of Qiyaamah. The hands, feet and face of the person who performs salaah will shine on the Day of Qiyaamah. Those who do not perform their salaah will not have this privilege.

Our Nabi (sallAllaahu-alayhi-wa-sallam) has also mentioned that those who perform their salaah will be resurrected with the Ambiya (Alayhimus Salaam), the martyrs and the saints. On the other hand, those who do not perform their salaah will be resurrected with people like Fir'oun, Haamaan, Qaaroon and other terrible kuffaar. Therefore, it is extremely important to perform your salaah. Nothing can be worse than being resurrected with the kuffaar, and being counted amongst them! May Allaah save us! This is horrible inacts!

In short, salaah is the first and the most important Fardh of Islaam. It is the greatest pillar of Islaam. When it is performed properly, it becomes the Mi'raaj of every Muslim. Neglecting salaah will be a means of destruction. The person who neglects

salaah will be a sinner (Faasiq), while the person who rejects it will be a kaafir. May Allaah save us!

THE TYPES OF SALAAH AND THE TIMES.

The types of Surah are:

Fardh
Waajib
Sunnah
Nafl

There are five Fardh salaah. These are:

(1) Fajr
(2) Zuhr
(3) Asr
(4) Maghrib
(5) Isha

The times of the five salaah are:

1. **Fajr:** From Subh Saadiq till sunrise.
2. **Zuhr:** From the time the sun passes the meridian (after noon), till the shadow of things are double their length, plus the original shadow.
3. **Asr:** From the time shadows double till sunset.
4. **Maghrib:** From sunset till the time all whiteness disappears from the sky.
5. **Isha:** From the disappearance of all whiteness till Subh Saadiq.

AN EXPLANATION.

Subh Kaadhib: Approximately 1½ hours before sunrise, a whiteness will be seen on the Eastern horizon. This white light begins from the earth and extends upwards like a pillar. This is called the Subh Kaadhib.

Subh Saadiq: The first whiteness of Subh Kaadhib lasts for a short while and then disappears. Thereafter, another whiteness appears on the eastern horizon, which spreads from right to left.

In other words, it spreads across the Eastern horizon, and does not only extend upwards. This is called Subh Saadiq.

The time for Fajr begins from Subh Saadiq, and lasts till sunrise. It comes to an end as soon as even a small part of the sun begins to show on the horizon.

Noon: The shadows of things begin to shorten as the sun rises. When the shadows stop shortening, that moment is called noon. Thereafter, the shadows begin to lengthen, meaning that the day is coming to an end. When this begins to happen it will be called Zawaal.

The Original Shadow: At the time of noon, when the sun is in the centre of the sky, the shadow that things have is called the original shadow. In summer, this shadow is very short, while it gets longer in winter.

Mithal: Without counting the original shadow, when the shadow of any object is equal in length to the object itself, it will be said that the shadow is one Mithal. When this shadow is double, it will be said that it is two Mithal. In short, Mithal and two Mithal will be counted without counting the length of the original shadow.

Shafaq: This is that whiteness or redness that appears in the Western horizon of the sky after sunset. For a while immediately after sunset, the sky is red on the Western horizon. This is called Shafaq Ahmar. After this redness disappears, a whiteness lasts for a while. This whiteness is called Shafaq Abyadh. When this whiteness also disappears, the entire sky looks the same. The time for Maghrib ends when the Shafaq Abyadh disappears.

THE MAKROOH AND MUSTAHAB TIMES OF SALAAH.

THE MUSTAHAB TIME FOR FAJR.

The time between the Fajr salaah and sunrise should be long enough so that the salaah can be performed according to the

Sunnah, with enough time thereafter to repeat the salaah in the Sunnah manner (should the salaah have to be repeated for some reason). It is best (Mustahab) to perform the salaah at such a time.

THE MUSTAHAB TIME FOR ZUHR.

During summer, the Zuhr salaah should be delayed till the severe heat of the sun diminishes. During winter, it is Mustahab to perform Zuhr at the earliest possible time. However, it must be remembered that the Zuhr salaah should be performed before one Mithal.

THE MUSTAHAB TIME FOR ASR.

It is Mustahab to perform the Asr salaah before the sun turns yellow. It will be Makrooh to perform the Asr salaah after the sun turns yellow.

THE MUSTAHAB TIME FOR MAGHRIB.

It is Mustahab to perform the Maghrib salaah at the earliest possible time. It is Makrooh to delay it any later without a valid excuse.

THE MUSTAHAB TIME FOR ISHA.

It is Mustahab to perform the Isha salaah before the first third of the night ends. It is Mubaah to perform it till half the night has passed. However, it will be Makrooh to delay Isha after half the night.

THE FORBIDDEN TIMES OF SALAAH.

No salaah may be performed during the following three times:

1. When the sun is rising.
2. At noon, when the sun is at the meridian.

3. When the sun is setting. However, performing the Asr salaah of the same day at this time will be Makrooh.

THE SUNNAH SALAAHS AND THEIR TIMES.

- Two rakaahs before the Fardh of Fajr.
- Four rakaahs before the Fardh of Zuhr, and two rakaahs after the Fardh of Zuhr.
- Two rakaahs after the Fardh of Maghrib.
- Two rakaahs after the Fardh of Isha, but before the Witr.

All these total twelve rakaahs. They are called Sunan Rawaatib, or Sunan Mu'akkadah. The Ahadeeth greatly stress the importance of the two rakaahs Sunnah before the Fardh of Fajr.

THE MAKROOH TIMES OF SALAAH.

Nafl salaah may be performed at any time during the day or night. However, Nafl salaah cannot be performed during the following times:

1) The three forbidden times, as mentioned above (sunrise, noon, and sunset).
2) From Subh Saadiq till sunrise.
3) From after Asr till sunset.

It will also be Makrooh to perform salaah:

- Before the Maghrib salaah.
- After the congregation (Jamaa'ah) has risen to begin a Fardh salaah.
- When the time to perform a Fardh salaah is very short.
- When a person has a pressing need to pass urine or stool.
- When a person is extremely hungry.

The Faraa'idh of salaah are of two types. There are some that have to be fulfilled before beginning salaah, or at the time of beginning. These are called the **Sharaa'it (conditions) of salaah**. Then there are those that have to be carried out in the salaah itself. These are called the **Arkaan of salaah.**

THE SHARAA'IT (CONDITIONS) OF SALAAH.

1. The correct time of salaah.
2. For the body to be pure.
3. For the clothing to be pure.
4. For the place of salaah to be pure.
5. For the Satar to be covered. The Satar of a man is from the navel to below the knees. The Satar of a woman is her entire body besides the face, hands and feet.
6. Facing the Qibla.
7. Making the intention for salaah. It is not compulsory to state this intention with the tongue. However, it is best to do so.
8. To say the Takbeer Tahreema ("Allaahu Akbar") when beginning the salaah.

If any of the above acts are not done, the salaah will not be valid, whether it was left out intentionally or unintentionally.

THE ARKAAN OF SALAAH.

Those acts that are Fardh within the salaah are:

1. Qiyaam, i.e. standing up straight.
2. Qiraa'ah, i.e. reciting the Qur'aan. The minimum amount that must be read is three short Aayahs (verses), or one long Aayah.
3. Ruku.
4. Sajdah.

5. Qa'dah Akheera, i.e. sitting after the last rakaah for the duration of reciting Tashahhud.

Note: Qiyaam is Fardh in the Fardh and Waajib salaahs. It is not Fardh in the Sunnah and Nafl salaahs.

THE WAAJIBAAT OF SALAAH.

The Waajibaat are those acts in salaah that are compulsory. However, if any of these acts are forgotten, a person will have to perform Sajdah Sahw. If the Sajdah Sahw is not made, one will have to repeat the salaah. These Waajibaat are:

1. Reciting Surah Faatiha in the first two rakaahs of Fardh salaahs, and in all the rakaahs of Waajib, Sunnah and Nafl salaahs.
2. Joining some Qiraa'ah to Surah Faatiha.
3. Performing salaah in the proper sequence.
4. Ta'deel Arkaan, i.e. performing Ruku, Sajdah and the other postures unhurriedly.
5. Qawma, i.e. standing up straight after Ruku (before Sajdah).
6. Jalsah, i.e. sitting up straight between the two Sajdahs.
7. Qa'dah Oola, i.e. to sit for the duration of Tashahhud after the second rakaah of a salaah that comprises of three or four rakaahs.
8. Reciting Tashahhud (At-Tahiyyaat…) in both Qa'dahs (Qa'dah Oola and Qa'dah Akheera).
9. Ending the salaah with the words, "As-Salaamu-Alaykum-wa-Rahmatullah".
10. For the Imaam to recite Qiraa'ah loudly in Fajr, Maghrib, Isha, Eid salaah, as well as in the Taraaweeh and Witr (in Ramadhaan only).
11. For the Imaam to recite the Qiraa'ah softly in Zuhr and Asr.
12. Saying the Takbeer (Allaahu Akbar) before reciting Du'aa Qunoot in the Witr salaah.
13. Reciting the Du'aa Qunoot in the Witr salaah.
14. Saying an extra six Takbeers in both the Eid salaahs.
15. Saying the Takbeer before making Ruku in the second rakaah of the Eid salaah.

THE SUNAN OF SALAAH.

A Sunnah is that act, which is proven from Nabi (sallAllaahu-alayhi-wa-sallam), but it's importance is not well proven as a Fardh or a Waajib. If any Sunnah act is forgotten in salaah, the salaah will not break, nor will it be necessary to make Sajdah Sahw. However, a person will be sinful if he intentionally leaves out any Sunnah act.

The Sunan of salaah are:

1. Before the Takbeer Tahreema, for a man to lift his hands till his ears, and for a woman to lift her hands till her shoulders.

2. When doing this, the fingers of both hands must be relaxed (not close together, nor wide apart), and the palms should face the Qibla.

3. To stand straight up when saying the Takbeer Tahreema, without bowing the head.

4. For the Imaam to say the Takbeers loud enough for everyone to hear.

5. For men to fold their hands beneath their navels and for women to fold their hands on their chests.

6. To recite the Thanaa only in the first rakaah, immediately after the Takbeer Tahreema.

7. After the Thanaa, to recite the Ta'awwudh silently.

8. To recite the Tasmiya after Ta'awwudh.

9. To recite Surah Faatiha only in the third and fourth rakaahs of a Fardh salaah.

10. To say Aameen after Surah Faatiha.

11. To recite the Sunnah Qiraa'ah, which is specified for every Fardh salaah; i.e. to recite that amount of the Qur'aan, which is Sunnah to recite.

12. To say Allaahu Akbar when going into Ruku.

13. To recite "Subhaana-Rabbiyal-Azeem" thrice in Ruku.

14. To keep the back straight in Ruku, with the head level with the back.

15. To keep the calves straight in Ruku, and to grasp the knees with the fingers spread apart.

16. For the Imaam to say, "Sami-Allaahu-liman-Hamida" when getting up from Ruku (and into Qaumah), and for the Muqtadi to say "Rabbanaa-lakal-Hamd" thereafter. The person performing salaah on his own should recite both.

17. When going into Sajdah, to first place the knees, then the hands, then the nose, and finally, the forehead on the ground. When getting up, first lift the forehead, then the nose, then the hands, and then the knees.

18. To recite "Subhaana-Rabbiyal-A'la" thrice in Sajdah.

19. While in Sajdah, to:

- Place the head between the hands.
- Keep the thighs away from the stomach.
- Keep the elbows away from the ribs.
- Keep the arms off the ground.

A woman must ensure that these parts of the body touch each other.

20. To say Allaahu Akbar when going into Sajdah and when lifting the head from Sajdah.

21. To spread out the left foot and sit on it while in Qa'dah and Jalsah. The right foot must be kept upright so that the toes point to the Qibla. The hands must then be placed on the thighs. Women must sit in a manner that both their feet extend towards the right.

22. When reciting the Tashahhud, the fingers must be formed into a ring when saying the words, "Ash-hadu-Allaa-ilaaha," and the index finger must be pointed upwards. The index finger will be dropped when saying, "IllAllaah".

23. To say Allaahu Akbar when standing up for the third rakaah after the Tashahhud.

24. To recite Durood after Tashahhud in the Qa'dah Akheera.

25. To recite the du'aa after Durood.

26. To turn the face to the right and the left when making Salaam.

THE MUSTAHABBAAT OF SALAAH.

1. To remove the hands from the sleeves when making the Takbeer Tahreema.
2. For a person performing salaah alone to recite the Tasbeeh of Ruku and Sajdah more than three times.
3. To keep the eyes:
    - On the place of Sajdah while in Qiyaam.
    - On the feet while in Ruku.
    - On the lap while in Qa'dah and Jalsah.
    - On the shoulders while making Salaam.
4. To withhold a cough as much as possible.
5. To keep the mouth closed when yawning. If the mouth cannot be kept closed, it must be covered with the back of the right hand while in Qiyaam, and with the back of the left hand while in any other posture.

FACTORS THAT NULLIFY SALAAH.

Those factors that nullify the salaah are called the Mufsidaat of salaah. Salaah will have to be repeated if any of these occur. They are:

1. Talking while in salaah. This will nullify the salaah even though it be intentional or unintentional, a little or a lot, or in any other manner.
2. Greeting someone. All forms of greeting will nullify salaah, even though the words be of Salaam, by saying "As-Salaamu-Alaykum", or any other way.
3. Replying to a greeting, replying to a sneeze (by saying Yarhamu-KAllaah), or any other type of reply. Saying Aameen to the du'aa of a person who is not in the same salaah will also nullify the salaah.
4. Saying Innaa-Lillahi-wa-innaa-Ilayhi-Raaji'oon when hearing bad news, saying Al-Hamdulillah when hearing any good news, or saying SubhaanAllaah when hearing anything strange.
5. Saying words like "Aah" or "Ooh" because of pain.
6. Correcting the mistake of anyone besides the Imaam.
7. Reciting the Qur'aan while looking inside the Qur'aan itself.
8. To make a major error while reciting the Qur'aan.
9. Amal Katheer, i.e. doing any action whereby an onlooker will think that you are not performing salaah.
10. Eating or drinking, either intentionally or unintentionally.
11. Moving more than the distance of one Saff (one row) in a single movement (the distance of one Saff is the distance till where his head is placed in Sajdah). However, if a person moved the distance of one Saff, whereafter he only moved again after he had stood still for the duration in which one posture can be made (i.e. the duration of reciting SubhaanAllaah thrice), then his salaah will not be nullified. In a similar manner, his salaah will not be nullified if he moves a longer distance with these stops after every distance of one Saff.

12. Turning the chest away from the Qibla. However, the salaah will not be nullified if the person had to turn away from the Qibla to make wudhu, after his wudhu broke in salaah.
13. Making Sajdah on an impure (Najis) place.
14. For the Satar to be exposed for a period longer than the duration wherein a posture can be completed (i.e. longer than the duration of reciting SubhaanAllaah thrice).
15. Asking such things from Allaah in du'aa, which can normally be asked from people, e.g. saying, "Oh Allaah! Give me some money."
16. To cry due to pain or some other difficulty, in such a manner that words emerge from the lips.
17. For a mature person to laugh loudly in salaah.
18. To stand in front of the Imaam.
19. Carrying out any posture without conforming to the posture of the Imaam, e.g. a Muqtadi went into Ruku before the Imaam, and was already back up before the Imaam could make Ruku.
20. To prolong the Alif of Allaah by saying Allaahu Akbar instead of Allaahu Akbar.
    To prolong the Alif of the word Akbar by saying Allaahu Aakbar instead of Allaahu Akbar.
    To prolong the second Alif of the word Akbar, by saying Allaahu Akbaar instead of Allaahu Akbar.

QUESTIONS.

1. For which salaahs is Adhaan Sunnah?
2. What is the law for Adhaan and Iqaamah for a traveller (Musaafir)?
3. Explain the virtues of salaah?
4. How many types of salaah are there?
5. What are the times of all the salaahs?
6. What is meant by:
    - Subh Saadiq?
    - Subh Kaadhib?
    - Shafaq Abyadh?
    - Shafaq Ahmar?

- Original shadow?

7. What are the Mustahab times of salaah, and what are the Makrooh times?
8. How many rakaahs of Sunnah Mu'akkadah salaahs are there, and what are they?
9. When will it be Makrooh to perform Nafl salaah?
10. What are the Faraa'idh and Waajibaat of salaah?
11. Mention five Mufsidaat of salaah.
12. What is the meaning of Aml Katheer, and what is the law regarding it?

THE MAKROOHAAT OF SALAAH.

The Makroohaat are those factors that will not nullify the salaah, but will diminish the reward of the salaah, and will be sinful. The following factors are Makrooh in salaah:

1. Sadl, i.e. hanging garments over the body, e.g. wearing a scarf over the head, with both ends loose; or wearing a long coat or a cloak over the shoulders without putting the arms in the sleeves.
2. Gathering or folding of the clothes to prevent it from getting dirty.
3. Playing with the body or clothes.
4. Wearing such clothes for salaah, which one would be embarrassed to wear to a gathering.
5. Performing salaah with the face covered.
6. To perform salaah with the head uncovered, due to laziness or negligence.
7. Performing salaah while one has an urgent need to pass urine or stool.
8. Performing salaah when one is extremely hungry and food is prepared. However, if the time for salaah is very short, salaah should first be performed.
9. For a man to perform salaah with his hair tied in a knot (tail).
10. Moving pebbles. However, if it is difficult to make Sajdah because of the pebbles, a person may move them once.
11. It is also Makrooh to crack the finger and to clasp the hands with the fingers entwined.
12. Placing the hands on the waist or the hips.
13. To unnecessarily lean against a wall or something else while performing a Fardh salaah.
14. To spit or blow the nose without urgency. If a person is forced to spit, he may spit to the left or in a handkerchief (or tissue). He must not spit towards the right, or towards the Qibla.
15. Killing lice or ticks during salaah.

16. Turning the face away from the Qibla (if the chest is turned away, the salaah will not be valid).
17. To unnecessarily look around without turning the face. There will be no harm if a person needs to look for a good reason.
18. To sit like a dog, i.e. sitting with the legs in the air, the thighs touching the chest, and the hands on the ground.
19. For a man to let both his forearms touch the ground while making Sajdah.
20. To look at and understand some writing.
21. To perform salaah facing a person who is looking directly at the Musalli.
22. Replying to a Salaam by an indication of the hand or head.
23. To sit cross-legged without a valid excuse.
24. To intentionally yawn, or to yawn despite having the ability to prevent it.
25. To close the eyes while performing salaah. However, if the person needs to close his eyes so that he can concentrate, it will not be Makrooh.
26. For the Imaam to stand inside the Mihraab. However, if the Imaam's feet are outside the Mihraab, it will not be Makrooh (even though his body is inside the Mihraab when he makes Sajdah).
27. For the Imaam to stand alone on a platform that is raised more than a hand's length. However, it will not be Makrooh if a Saff of people are also with the Imaam on the raised platform.
28. To unnecessarily perform salaah on a place where the spot of Sajdah is a hand's span higher, or less than a hand's span higher than the place where the feet stand.
29. To stand alone behind a Saff that has an empty space.
30. Performing salaah, wearing clothes that have pictures of living beings on it.
31. To perform on a place where there are pictures (of living beings) in front, at the head, or on the sides of the Musalli; or at the place where he makes Sajdah.
32. To count Aayahs, Surahs or Tasbeehs with the fingers.

33. Wrapping a shawl or any other garment around the body in such a way that it is difficult to remove the hands easily when performing salaah.
34. Yawning in salaah.
35. Making Sajdah on the fold of a turban.
36. Performing salaah with a scarf thrown over the shoulders.
37. Making the second rakaah longer than the first.
38. To specify a Surah for a certain salaah, whereafter no other Surah is recited in that salaah.
39. Reciting the Surahs in the wrong sequence, i.e. reciting the second Surah in the first rakaah, and the first Surah in the second rakaah. E.g. Reciting Surah Nasr in the first rakaah and Surah Kaafiroon in the second rakaah.
40. Performing salaah with dirty clothes, or with such clothes that have a bad odour. It is also Makrooh to perform salaah without brushing with the Miswaak and gargling, after eating onions or garlic, or after smoking.
41. Doing any action in salaah that is contrary to the Sunnah.
42. Performing salaah in a place where there is noise, which will distract the Musalli, and cause him to make errors in his salaah.

QUESTIONS.

1. What is the meaning of Sadl?
2. How does Sadl occur when wearing a long coat or cloak?
3. Can one perform salaah with Paan in the mouth?
4. What is meant by sitting like a dog?
5. What is a Mihraab? Can the Imaam perform salaah while standing inside the Mihraab?
6. How is it to perform salaah without brushing the teeth after smoking?
7. How much higher can the place of Sajdah be, compared to the place where the feet stand? When will this not be permissible?
8. If the Imaam is standing on a place that is higher than the place where the Musallis are, when will this be Makrooh? With what condition will this be permissible?

THE REASONS FOR WHICH IT WILL BE NECESSARY TO BREAK THE SALAAH.

A) Salaah should be broken when there is fear of losing a life. Examples of this are:

- A blind man is walking towards a well, or is in danger of being hit by a car or a train. The Musalli has to break his salaah to save the blind man, since his life is in danger.
- The Musalli notices a child's clothes catch fire, or the child is standing in a place where he is likely to fall and die or injure himself. The Musalli will have to break his salaah and save the child.
- A person is in danger of being attacked by a wild animal, a snake, scorpion, etc.

It will be Waajib (compulsory) for the Musalli to break his salaah in all the above cases.

B) Salaah may also be broken if there is danger of losing some wealth. Examples of this are:

- A person will miss the train (or plane) if he has to complete the salaah.
- Someone is trying to steal the Musalli's shoes.
- The Musalli's food is in danger of burning and going to waste.

The condition for the above is that wealth in danger of being lost, must be equal in value to half a gram of silver or more. It will be permissible for the Musalli to break his salaah in the above situations, and he will not be sinful if he does.

C) Human necessity forces one to break his salaah, e.g. a person cannot suppress the need to pass urine or stool. He will have to break his salaah and rush to the toilet if he fears messing his clothes. He must then perform the salaah after fulfilling his need.

D) If one’s parents or grandparents urgently call for a person, he may break his Fardh salaah to tend to their need. If their need is not extremely urgent, it will not be permissible to break the Fardh salaah. It will, however, be permissible to break the Sunnah or Nafl salaah for this purpose.

QUESTIONS.

1. When will it be Waajib to break the salaah?
2. When will it be permissible to break the salaah?
3. If some wealth is in danger of being lost, what must the minimum value of it be before one is permitted to break his salaah?
4. If a Musalli’s parents call for him, when will it be Waajib for him to break his salaah, and when will it be merely permissible to do so?
5. If a dog is walking away with your pot of food, can you break your salaah to stop it?

The Arabic word "Witr" refers to an odd number. The Witr salaah is the three rakaahs of salaah that are performed after the Fardh and Sunnah of Isha.

THE LAW REGARDING THE WITR SALAAH.

The Witr salaah is Waajib. The emphasis for performing the Witr is close to the emphasis for performing Fardh salaah. It is compulsory (Waajib) to perform Qadha of the Witr if it is missed. It is a grave sin to intentionally miss this salaah.

THE MANNER OF PERFORMING THE WITR SALAAH.

The three rakaahs of Witr are performed as follows:

- Perform the first two rakaahs as normal.
- Recite only Tashahhud in the Qa'dah, do not recite the Durood at all.
- Stand up for the third rakaah immediately after reciting the Tashahhud.
- Recite Surah Faatiha and another Surah.
- Allaahu Akbar will be recited, when men will lift their hands to the ears, and women will raise their hands to the shoulders.
- The hands must then be folded as usual.
- The Du'aa Qunoot will be recited.
- The normal Ruku, Sajdah and Qa'dah Akheera will be carried out. Tashahhud, Durood and the Du'aa will be recited as normal. Thereafter, Salaam will follow.

SOME LAWS REGARDING THE DU'AA QUNOOT.

1. The Du'aa Qunoot must be recited silently. This applies to the Imaam, the Muqtadi, as well as the person who performs the Witr on his own.

2. If a person forgot to recite the Du'aa Qunoot, and only remembered after going into Ruku, he will have to make Sajdah Sahw at the end of the salaah.

If the person then stood up from Ruku to recite the Du'aa Qunoot, his salaah will be made, but the action was incorrect. It will now be Waajib for him to make the Sajdah Sahw because he delayed the action.

3. If a person does not know the Du'aa Qunoot, it will suffice if he recites:

- "Rabbanaa-Aatinaa-Fid-Dunyaa-Hasanataw-wa-fil-Aakhirati-Hasanataw-wa-Qinaa-Adhaaban-naar" **or**
- "Allaahummagh-firli" thrice, **or**
- "Yaa Rabbi, Yaa Rabbi, Yaa Rabbi".

4. If the Muqtadi has not yet completed the recitation of Du'aa Qunoot, and the Imaam has already proceeded into Sajdah, the Muqtadi will have to leave the Du'aa Qunoot and follow the Imaam in Sajdah.

THE TIME FOR THE WITR SALAAH.

The time for the Witr salaah is the same as the time for the Isha salaah. However, it is not permissible to perform the Witr salaah before the Isha salaah. It is as if the Witr salaah comes after the Isha salaah.

THE MUSTAHAB TIME.

If a person has conviction that he will wake up during the last portion of the night, it will be Mustahab for him to perform the Witr salaah then. However, if he is not certain that he will wake up at that time, he should perform the Witr salaah before going to sleep.

QUESTIONS.

1. Recite the Du’aa Qunoot.
2. What is the meaning of the word “Witr”, and how is it performed?
3. When must the Du’aa Qunoot be recited?
4. What must the Muqtadi do if he is still reciting the Du’aa Qunoot, when the Imaam proceeds into Ruku?
5. What is the law when one forgets to recite the Du’aa Qunoot, or if he recites it in Qaumah?

All salaahs besides Fardh and Waajib salaahs are regarded as being Nafl (i.e. extra). However, these extra salaahs are of three types, each of which have their own names.

SUNNAH MU'AKKADAH.

This is that salaah, which Nabi (sallAllaahu-alayhi-wa-sallam) always performed, or commanded that it be performed. Nabi (sallAllaahu-alayhi-wa-sallam) never left this out without a strong excuse. It is a sin to leave out this Sunnah without a valid excuse.

SUNNAH GHAIR MU'AKKADAH.

This is that salaah that Nabi (sallAllaahu-alayhi-wa-sallam) performed most of the time, but sometimes left it out without an excuse. A person will receive more reward for this salaah than he would receive for Nafl salaah. One will not be sinful for leaving out this Sunnah, but it is bad to form a habit of leaving it out.

NAFL (MUSTAHAB).

This is that salaah, the virtues of which have been proven from the Shari'ah. There is reward for performing it, but no punishment for leaving it out.

THE NUMBER OF RAKAAHS FOR SUNNAH MU'AKKADAH.

There are a total of twelve rakaahs of Sunnah Mu'akkadah in a day. These are as follows:

- Two rakaahs before the Fardh of Fajr.
- Four rakaahs before the Fardh of Zuhr, and two rakaahs after the Fardh of Zuhr.
- Two rakaahs after the Fardh of Maghrib.

- Two rakaahs after the Fardh of Isha, but before the Witr.

For the Jumu'ah (Friday) salaah, four rakaahs Sunnah Mu'akkadah are performed before the Fardh. After the Fardh, four rakaahs, followed by another two rakaahs of Sunnah must be performed.

The twenty rakaahs of Taraaweeh in Ramadhaan are also Sunnah Mu'akkadah.

SUNNAH GHAIR MU'AKKADAH.

These are:

- Four rakaahs before the Fardh of Asr.
- Four rakaahs before the Fardh of Isha.
- Two rakaahs after Jumuah.

NAFL (MUSTAHAB).

There are many Nafl salaahs. However, more reward is gained by performing certain Nafl salaahs, as compared to others. It is therefore better to perform these. Great rewards will be gained by just a little effort. Some of these are:

TAHIYYATUL WUDHU.

After making wudhu, if a person has the time, and it is not the forbidden or Makrooh times for salaah, two rakaahs should be performed. This salaah is called Tahiyyatul Wudhu.

TAHIYYATUL MASJID.

If it is not the forbidden or Makrooh times for salaah, two rakaahs salaah should be performed when entering a Masjid. This salaah is called Tahiyyatul Masjid.

ISHRAAQ.

When the sun has already risen to a little height, two or four rakaahs Nafl salaah should be performed. This salaah is called the Ishraaq salaah. The reward of a Hajj and an Umrah is received for performing this salaah.

CHAAST (SALAATUT DUHA).

When the sun has risen to a considerable height, and the sunlight is already hot, two or more rakaahs of Nafl salaah may be performed. This is called the Chaast salaah, which earns great rewards for a person.

AWWAABEEN.

After the Sunnah of Maghrib, at least six rakaahs should be performed, which is called Awwaabeen. There are also tremendous rewards for performing this salaah.

TAHAJJUD.

This salaah is performed during the last portion of the night, just before Subh Saadiq. It consists of a minimum of two rakaahs, with a maximum of twelve rakaahs. This salaah earns the most rewards from all the Nafl salaahs.

SALAATUT TASBEEH.

Nabi (sallAllaahu-alayhi-wa-sallam) taught this salaah to his uncle, Hadhrat Abbaas (RadhiyAllaahu-anhu). Nabi (sallAllaahu-alayhi-wa-sallam) told him to perform this salaah daily if he was able to. Otherwise, if he was unable to do this, Nabi (sallAllaahu-alayhi-wa-sallam) told him to perform it once a week. If this was also not possible, then once a year. If it was not possible once a year, then, Nabi (sallAllaahu-alayhi-wa-sallam) told him, he should at least perform it once in a lifetime.

In each of the four rakaahs of Salaatut Tasbeeh, the following Tasbeeh must be recited 75 times:

SubhaanAllaahi-wal-Hamdu-Lillahi-wa-laa-ilaaha-IllAllaahu-wAllaahu-Akbar

It must be done in the following manner:

- 15 times before Qiraa'ah (but after Thanaa).
- Ten times after the Qiraa'ah.
- Ten times after the Tasbeeh of Ruku.
- Ten times in Qaumah.
- Ten times in the first Sajdah.
- Ten times in Jalsah.
- Ten times in the second Sajdah.

In this manner, the Tasbeeh is recited 300 times in the entire salaah of four rakaahs.

THE TARAAWEEH SALAAH.

After the Fardh of Isha salaah in Ramadhaan, twenty rakaahs of salaah is performed in Jamaa'ah. This is referred to as the Taraaweeh salaah.

THE POSITION OF THE TARAWEEH SALAAH.

The Taraaweeh salaah is Sunnah Mu'akkadah for males and females. It is Sunnah Kifaayah for males to perform this salaah in Jamaa'ah, i.e. if some people in a town perform it in Jamaa'ah, the person performing it on his own at home will not be sinful. However, all the people in the town will be sinful if none of them perform the Taraaweeh salaah in Jamaa'ah.

- It is Sunnah Mu'akkadah for the Qur'aan to be completed once in sequence during Taraaweeh.
- "Bismillahir-Rahmaanir-Raheem" must be recited loudly once at the beginning of any Surah during the Taraaweeh.

THE TIME OF TARAAWEEH.

The time for Taraaweeh is from after the Fardh of Isha till the time of Fajr. The time for Taraaweeh is both before and after the Witr salaah, i.e. if a person missed some rakaahs of the Taraaweeh, whereafter the Imaam began to perform the Witr salaah, the person must join the Imaam in the Witr and perform the remaining rakaahs of Taraaweeh after the Witr.

THE NUMBER AND METHOD OF TARAAWEEH.

It is Sunnah to perform the twenty rakaahs of Taraaweeh with ten Salaams. Therefore, the twenty rakaahs will be performed in ten sets of two rakaahs. The Tarwiha is Mustahab i.e. to sit for a while after every four rakaahs.

WHAT MUST BE DONE DURING THE TARWIHA?

While sitting for the Tarwiha, a person has a choice to either:

- Recite Qur'aan silently, or
- Recite Tasbeeh, or
- Perform Nafl salaah (if possible).

QUESTIONS.

1. What is the definition of Sunnah Mu'akkadah and Sunnah Ghair Mu'akkadah?
2. In sequence, mention all the Sunnah Mu'akkadah salaahs that have to be performed duriing the day and night?
3. What is the method of performing Salaatut Tasbeeh?
4. How many rakaahs are there in Taraaweeh, and when must it be performed?

ADAA AND QADHAA SALAAH.

Adaa: This is to perform an Ibaadah (act of worship) within the specified time for that Ibaadah.

Qadhaa: This means to perform an act of Ibaadah after the specified time for that Ibaadah has passed.

An Example: If the Zuhr salaah is performed within the specified time for Zuhr, it will be regarded as Adaa. However, if the Zuhr salaah is performed after the specified time has passed, the Zuhr salaah will be regarded as Qadhaa.

THE LAW REGARDING QADHAA.

A) Qadhaa can only be made of Fardh and Witr salaah. There is no Qadhaa for Sunnah salaah.
B) Without a valid excuse, it is a serious sin not to perform any Fardh or Witr salaah as Adaa (within it's time). Similarly, it is also a sin not to perform any Sunnah Mu'akkadah salaah as Adaa.

THE INTENTION FOR PERFORMING QADHAA.

1. When beginning the Qadha salaah, one must say that this salaah is Qadha of Fajr for certain day, or Zuhr of a certain day, etc. It is not sufficient to merely say that this is Qadha of Fajr or Zuhr.

2. Sometimes, a person may have many Qadha salaahs to perform, due to which he cannot remember the exact dates of the salaahs he missed, e.g. a person did not perform salaah for a few weeks, or he performed some and did not perform others. In this case where he cannot remember the dates of the salaahs he missed, he should make the intention saying, "This is the Qadha of the first Fajr salaah

that I missed." He may also say, "This is the Qadha of the last Fajr salaah that I missed."

3. It may happen that a person does not know exactly how many Qadha salaahs he has to perform, e.g. he is not sure whether he missed five Zuhr salaahs or six. He will then have to perform that number of salaahs that are more.

If a person has no idea at all about how many salaahs he missed, he will have to continue performing the Qadha till he is satisfied that all have been completed.

THE TIME FOR QADHAA.

1. There is no specified time for performing the Qadhaa salaah. It may be performed whenever one has the opportunity. Of course, it must be borne in mind that it must not be performed during the Makrooh times.

2. If a person has many Qadhaa salaahs to perform (e.g. for months or years), he must try to complete these as soon as possible. It will not be necessary for him to only perform a Zuhr Qadhaa during the time of Zuhr, an Asr Qadhaa only during the time of Asr, etc. He is allowed to perform the Qadhaa of many different salaahs at any time. He should at least try to perform a Qadhaa salaah with every Adaa salaah.

3. There are many people who only have one, two, three, four or five Qadhaa salaahs to perform. Besides these, they have no other Qadhaa, or if they did have, they have already completed it. It will not be permissible for such people to perform any Adaa salaah before the Qadhaa is completed.

It will also be necessary for such people to perform their Qadhaa in sequence, i.e. they first have to perform the salaah that they missed first, thereafter the second, and so

forth. For example, a person has to perform the Qadhaa of Fajr, Zuhr, Asr, Maghrib and Isha only. He will have to begin by performing the Fajr first, followed by Zuhr, then Asr, and so forth. If he had to perform the Fajr after the Zuhr and Asr, this will be invalid, and he will have to repeat the Qadhaa.

4. If a person has six or more Qadhaa salaahs to perform, it will be permissible to perform Adaa salaah before completing the Qadhaa. In this case, it is not necessary to perform the Qadhaa in sequence. He may perform any Qadhaa first, followed by any other thereafter.

5. If the time for Adaa salaah is very short, and one fears that the time for the Adaa salaah will expire if he has to perform the Qadhaa first, it will be permissible for him to perform the Adaa first. Similarly, if a person completely forgot about the Qadhaa, and performed the Adaa first, the salaah will be valid.

6. If many people missed any salaah together, they should perform the Qadhaa in Jamaa'ah. If it is a salaah wherein Qiraa'ah is loud, the Qiraa'ah should also be loud in the Qadhaa. If Qiraa'ah is soft, it must also be soft in the Qadhaa.

FIDYAH.

If a person has to pass away while there are still Qadhaa salaahs, which he has to perform, it will be Waajib (compulsory) for him to make Wasiyyah (a bequest) for the Fidyah of these salaahs to be paid. The Fidyah for every salaah is 1 kg, 662 g of wheat, or the equivalent in cash.

QADHAA OF SUNNAH SALAAH.

1. The Qadhaa of the two Sunnah rakaahs of Fajr must be performed if the Sunnah is missed with the Fardh of Fajr. This can only be done if the Qadhaa is performed before

Zawaal of the same day. However, if the Qadhaa is performed after Zawaal, only Qadhaa of the Fardh may be performed.

If only the Sunnah of Fajr is missed, the Qadhaa of this can be performed after sunrise, but only the reward of Nafl salaah will be gained.

2. The four rakaahs of Sunnah that are performed before the Fardh of Zuhr and the Jumu'ah salaah can be performed after the Fardh, if a person cannot perform it before. However, it is best to perform these four rakaahs after the other Sunnah salaahs that follow the Fardh. In this way, all the other Sunnahs will be performed on their time.

QUESTIONS.

1. Define Adaa and Qadhaa, giving an example of each.
2. What intention must be made for Qadhaa if a person remembers the salaah missed, as well as the day that the salaah was missed?
3. What intention must be made if a person missed many salaahs, but he cannot remember which day these salaahs were missed?
4. A person cannot remember whether he missed salaah for six days, or for seven days. How many day's Qadhaa must he perform?
5. If a person missed his salaah my mistake, when will he be sinful?
6. If the Sunnah of Fajr is missed, when can the Qadhaa be performed?
7. The Qadhaa of which salaahs must be performed? If a person missed Zuhr, how many rakaahs of Qadhaa must he perform?
8. If a person still has Qadhaa to perform, what is Waajib for him to do before he passes away?
9. How much is the Fidyah for every salaah?

THE LAWS OF QIRAA'AH.

1. The Imaam leading the Fajr, Maghrib and Isha salaahs must recite the Qiraa'ah loudly, whether performing Adaa or Qadhaa. The Munfarid (person performing salaah by himself) has a choice to either recite loudly or softly.

The salaah wherein Qiraa'ah is loud is called Jahri salaah, while the salaah wherein Qiraa'ah is silent, is called Sirri salaah.

The least loudness with which a person may recite in Jahri salaah is that loudness whereby the next person can hear. The least amount of softness with which a person can recite in a Sirri salaah is that softness whereby a person can hear himself.

2. When a person is not travelling, he must recite:
- Tiwaal Mufassal in the Fajr and Zuhr salaahs.
- Awsaat Mufassal in the Asr and Isha salaahs.
- Qisaar Mufassal in the Maghrib salaah.

3. ***Tiwaal Mufassal*** are all the Surahs from Surah Hujuraat in the 26th Para (Juz), till Surah Burooj.
Awsaat Mufassal are all the Surahs from Surah Taariq till Surah Bayyinah (Lam Yakun)
Qisaar Mufassal are all the Surahs from Surah Zilzaal (Idha Zulzila) till Surah Naas.

4. Most of the time Nabi (sallAllaahu-alayhi-wa-sallam) recited Surah Kaafiroon in the first rakaah of the two Sunnah of Fajr. He recited Surah Ikhlaas (Qul HuwAllaahu Ahad) in the second rakaah.

Nabi (sallAllaahu-alayhi-wa-sallam) also recited Surah A'la (Sabbihisma) in the first rakaah of the Witr. Thereafter, he recited Surah Kaafiroon in the second rakaah, and Surah Ikhlaas in the third.

In the two rakaahs of Nafl after the Witr, Rasulullaah (sallAllaahu-alayhi-wa-sallam) used to recite Surah Zilzaal in the first rakaah and Surah Ikhlaas in the second.

QUESTIONS.

1. What are the Tiwaal Mufassal, Awsaat Mufassal, and Qisaar Mufassal?
2. What Qiraa'ah is Sunnah in the five daily salaahs?

SAJDAH SAHW.

Definition:

The meaning of the Arabic word Sahw is 'to forget' (or a mistake). Therefore, the definition of Sajdah Sahw is that Sajdah that is performed to rectify the mistake of leaving out one or many Waajib acts of salaah, or repeating any Waajib act.

The Position of Sajdah Sahw:

Sajdah Sahw is Waajib. It will be compulsory to repeat the entire salaah if one forgot to perform the Sajdah Sahw. Just as Sajdah Sahw becomes compulsory when any Waajib act is added or left out in a Fardh salaah, it will also be compulsory if this happens in a Nafl salaah. It will be necessary to repeat the Nafl salaah if one forgot to perform the Sajdah Sahw.

Sajdah Sahw cannot rectify the salaah if any Waajib act is left out intentionally. In this case, it will be compulsory to repeat the salaah.

The Method of performing Sajdah Sahw.

- In the Qa'dah Akheera, recite Tashahhud only.
- Make Salaam on one side.
- Recite the Takbeer immediately and proceed into Sajdah.
- Recite the Tasbeeh of Sajdah thrice.
- Recite the Takbeer and sit up straight.
- Recite the Takbeer again and proceed into the second Sajdah.
- Recite the Tasbeeh of Sajdah.
- Say the Takbeer and sit up in Qa'dah.
- Recite Tashahhud, Durood, and the du'aa after Durood.
- Make Salaam on both sides.

If Salaam on one side was not made before making the Sajdah Sahw, the salaah will be correct. However, this is Makrooh Tanzeehi.

Sajdah Sahw will be Waajib when:

- Forgetting to carry out a Waajib act.
- Reversing the sequence of Waajib acts.
- Delaying the performance of a Fardh or Waajib act.

1. If any of the above acts are carried out purposely, Sajdah Sahw will not rectify the salaah. The salaah will have to be repeated.

2. If a person made several mistakes in salaah, all of which require Sajdah Sahw, it will be sufficient for him to make Sajdah Sahw once only.

3. After completing the Sajdah Sahw, if a person made another mistake that required Sajdah Sahw, the first Sajdah Sahw will suffice for the second mistake as well. He will not have to repeat the Sajdah Sahw.

4. Sajdah Sahw will have to be made when:

- A person forgot to recite Surah Faatiha.
- He recited a Surah before Surah Faatiha.
- After reciting Surah Faatiha, he stopped to think about what Surah to recite next, and the duration in which he stopped was long enough to recite SubhaanAllaah thrice.
- While reciting the Qiraa'ah, he stopped to think for this duration of time.
- He stopped to think for this duration of time while in Qaumah or Jalsah.
- He did not recite Tashahhud immediately after sitting in Qa'dah, but stopped for this duration of time.

5. If a person forgot to join a Surah to Surah Faatiha in the first two rakaahs of a Fardh salaah, he may join Surahs to

Surah Faatiha in the second two rakaahs if he remembers. He must then make the Sajdah Sahw at the end of the salaah. If he does not remember this before the second two rakaahs, Sajdah Sahw will rectify the salaah as well. In the first case, Sajdah Sahw will be compulsory because a Waajib act was delayed. In the second case, it will be compulsory because a Waajib act was left out.

6. Durood should be recited in the Qa'dah Oola of Sunnah Ghair Mu'akkadah and Nafl salaahs. Sajdah Sahw will not be necessary if Durood is recited in this case. Sajdah Sahw will also not be necessary if Tashahhud is recited twice in the above salaahs.

7. If Tashahhud is recited twice in the Qa'dah Oola of a Fardh, Waajib or Sunnah Mu'akkadah salaah, Sajdah Sahw will be necessary. Sajdah Sahw will also be necessary if the Musalli recited till "Allaahumma Salli Alaa Muhammad" or more in the Qa'dah Oola of the above types of salaah. Sajdah Sahw will be compulsory because Qiyaam for the third rakaah is delayed. This does not apply for the Qa'dah Akheera.

8. It is Waajib to join a Surah to Surah Faatiha in all the rakaahs of Sunnah, Nafl and Witr salaahs. Therefore, if a person forgets to join a Surah in any of these rakaahs, he will have to perform Sajdah Sahw.

9. If a Musalli forgot to sit in Qa'dah Oola, and is standing up for the third rakaah, he should sit if he is closer to the sitting position; i.e. he should sit if the lower part of his body is not yet erect. He must then recite the Tashahhud and complete the salaah as normal. He will not have to perform Sajdah Sahw.

However, if the Musalli is closer to standing (i.e. the lower half of his body is already erect), he will have to leave out the Qa'dah and stand up. He must then complete the salaah as normal, and perform Sajdah Sahw at the end of

the salaah. This will be necessary because he left out the Waajib act of Qa'dah Oola.

10. If, instead of standing up, the Musalli sat down in the above case (i.e. when he was closer to standing), he will be sinful. However, he will still have to make the Sajdah Sahw because he delayed the Waajib act of Qa'dah Oola.

11. After completing four rakaahs, if the Musalli forgetfully began to stand up, he must immediately sit down if he remembers while he is closer to the sitting position. He must then recite the Tashahhud, Durood and Du'aa, whereafter he will make the Salaam. He will not have to perform Sajdah Sahw in this case.

However, if the Musalli realised this mistake when he was closer to standing, or while he was already in the fifth rakaah, or at any other time before the first Sajdah of the fifth rakaah, he must sit immediately. He must then recite the Tashahhud and perform Sajdah Sahw because he delayed the Qa'dah.

If he realises the mistake only after the Sajdah of the fifth rakaah, he will have to join a sixth rakaah to it. The six rakaahs will now be regarded as Nafl if he was performing a Fardh. He will have to repeat the Fardh salaah later. However, it will not be necessary to perform Sajdah Sahw. If he ended the salaah after the fifth rakaah, the four will be regarded as Nafl, while the fifth will be wasted.

12. If the Musalli already recited Tashahhud after the fourth rakaah, whereafter he forgetfully stood up for the fifth rakaah, he must sit down immediately upon realising the mistake before the making the Sajdah of the fifth rakaah. When he sits, it will not be necessary to recite the Tashahhud. He should immediately make one Salaam, followed by Sajdah Sahw.

If he only realised the mistake after making the first Sajdah of the fifth rakaah, he should join a sixth rakaah. Then, the four rakaahs will be regarded as Fardh, while the remaining two will be Nafl. It will be necessary to perform Sajdah Sahw at the end of the sixth rakaah.

If the Musalli did not join a sixth rakaah, he will be guilty of a sin. However, his four rakaahs of Fardh will be correct, and the fifth rakaah will be wasted.

If a Musalli performed four rakaahs of Nafl, and forgot to sit in Qa'dah in between. He must now sit immediately if he realises this before the Sajdah of the third rakaah. However, if he only realises it after the Sajdah of the third rakaah, the salaah will still be valid. Sajdah Sahw will be necessary in both the above cases. In the first case (when he sat down immediately), it will be necessary because he delayed the Waajib act of reciting the Tashahhud. In the second case, Sajdah Sahw will be necessary because the Musalli left out the Qa'dah, as well as reciting Tashahhud.

13. If a Musalli forgetfully completed two rakaahs instead of four or three, he can stand up after the Salaam and continue with the remaining rakaahs. He will have to perform Sajdah Sahw at the end of the salaah. However, he will not be able to do this if, after the Salaam, he did any act that will nullify salaah. He will now have to repeat the salaah.

14. If a Musalli forgetfully recited the Du'aa Qunoot in the first or second rakaahs of the Witr salaah, it will not be considered. He will have to repeat the Du'aa Qunoot in the third rakaah. It will also be necessary to perform the Sajdah Sahw at the end of the salaah.

15. Sajdah Sahw will be necessary when a Musalli proceeded straight into Ruku, forgetting to recite the Du'aa Qunoot in the Witr salaah.

16. Sajdah Sahw will ***not*** be necessary when:

- The Musalli recited Du'aa Qunoot instead of Thanaa, or
- Tashahhud or something else instead of Surah Faatiha in the third or fourth rakaahs of a Fardh salaah. Sajdah Sahw will not be necessary in these cases because these acts are not Waajib.

17. Sajdah Sahw will also not be necessary if the Musalli recited Thanaa instead of Du'aa Qunoot, whereafter he realised his mistake and recited Du'aa Qunoot. Sajdah Sahw will not be necessary because there is no special amount of Du'aa specified for Du'aa Qunoot.

18. It will not be necessary to perform Sajdah Sahw if a person joins a Surah to Surah Faatiha in the third or fourth, or in both these rakaahs of a Fardh salaah. This is so because it is permissible to recite Qiraa'ah that is in excess of Surah Faatiha.

19. The following acts are all Sunnah, and not Waajib:

- Thanaa.
- Ta'awwudh.
- Tasmiyyah.
- The Tasbeeh of Ruku and Sajdah.
- The Tahmeed and Tasmee of Qaumah.
- Raising the hands when saying the Takbeer Tahreema.
- The Durood and Du'aa after Durood.
- All Takbeers besides the Takbeer Tahreema.
- Recitation of Surah Faatiha in the last two rakaahs of a Fardh salaah.

Therefore, it will not be necessary to perform Sajdah Sahw when any of the above acts are left out forgetfully or purposely. The salaah will still be valid. However, it is a sin and an act of disrespect to leave any of these out purposely.

20. If a Muqtadi makes any mistake while following the Imaam, Sajdah Sahw is not necessary. However, the Muqtadi has to follow the Imaam when the Imaam makes Sajdah Sahw, whether the Muqtadi be a Mudrik (one who joined the Imaam from the beginning of the salaah) or a Masbooq (one who joins the Imaam after one or more rakaahs have been completed).

21. If the Masbooq makes a mistake in that part of the salaah, which he completes after the Imaam has completed, it will be Waajib for him to make the Sajdah Sahw.

22. Sajdah Sahw will not rectify the salaah when a Fardh is left out by mistake. The salaah will have to be repeated. Similarly, the salaah will have to be repeated if such an error occurred in the Qiraa'ah, whereby the meaning of a verse was reversed. Sajdah Sahw will not rectify this.

23. It may occur that Sajdah Sahw becomes Waajib, but the Musalli intentionally makes both Salaams to complete his salaah, thinking that he will not perform the Sajdah Sahw. In this case as well, he is still left with the choice of making the Sajdah Sahw as long as he does not do any act that nullifies salaah.

24. If a Musalli forgetfully recites Surah Faatiha in place of Tashahhud in the Qa'dah, he will have to perform Sajdah Sahw. This is so because it is Waajib to recite the Tashahhud.

MAS'ALA: If a person does not normally have doubts concerning the number of rakaahs that he performs, but suddenly doubts one day whether he performed three rakaahs or four, he must repeat the salaah. If he habitually has such doubts, or these occur often, he should ponder about the issue and try to determine which of the two is correct. If his heart feels more strongly that he has performed three rakaahs, he should complete the fourth. He will not have to perform Sajdah Sahw in this case.

However, if he cannot make up his mind about it, and he cannot decide whether he has performed three or four rakaahs, he must assume that he has performed only three rakaahs. He will now have to complete the fourth rakaah by sitting in Qa'dah after the third rakaah. In this Qa'dah, he will recite Tashahhud and immediately stand up to complete the fourth rakaah. In this case, he will perform Sajdah Sahw at the end because the Tashahhud was delayed. Standing for the fourth rakaah caused this delay. This fourth rakaah could actually be the fifth, which will then be a cause for delay in the final Salaam as well.

QUESTIONS.

1. What is Sajdah Sahw?
2. What is the purpose of Sajdah Sahw?
3. How must Sajdah Sahw be performed?
4. Will Sajdah Sahw become compulsory when a Sunnah or Fardh is left out?
5. How many times must a Musalli make Sajdah Sahw if he forgetfully leaves out a few Waajib acts of salaah?
6. What will be the law if a Musalli forgets to recite Surah Faatiha in the first or second, or both (the first and second) rakaahs of a Fardh salaah? Why will this law apply?
7. What will be the law if Surah Faatiha is forgotten in the third or fourth rakaahs of a Fardh salaah? Why will this law apply?
8. What will be the law if Surah Faatiha is forgotten in any one or two rakaahs of a Waajib, Sunnah or Nafl salaah?
9. What will be the law if a Surah is joined to Surah Faatiha in the third or fourth, or both (third and fourth) rakaahs of a Fardh salaah? Why will this law apply?
10. What is the position of Surah Faatiha in all the rakaahs of salaah, except in the third and fourth rakaahs of Fardh salaah? What has to be done if it is left out?
11. Besides the third and fourth rakaahs of Fardh salaahs, what is the position regarding joining a Surah to Surah Faatiha? What will be the law if this Surah is left out?

12. Will Sajdah Sahw be necessary if a Surah is recited before Surah Faatiha?
13. What does “being closer to the sitting position” mean?
14. What is the law concerning the mistake that a Muqtadi makes while performing salaah behind the Imaam?
15. Will the Sajdah Sahw be valid if the Musalli did not even turn to one side when making Salaam?
16. Sajdah Sahw becomes compulsory for many mistakes that people make. What will be the situation if these acts are carried out purposely?
17. What is Ta’deel Arkaan, and what is the position of this?

SAJDAH TILAAWAH.

Definition:

The Arabic word "Tilaawah" means 'to recite'. Therefore, the Sajdah made when reciting or hearing a Sajdah verse is called Sajdah Tilaawah.

The Number of Sajdah Verses.

Throughout the entire Qur'aan, there are fourteen (14) verse, which require that a person make Sajdah when hearing or reciting them.

The Position of the Sajdah.

It is Waajib upon the reciter, as well as the listener of a Sajah verse to make the Sajdah.

The time for this Sajdah.

This Sajdah must be made immediately after reciting the Sajdah verse when one is performing salaah. If one is not performing salaah, it is best to make the Sajdah Tilaawah immediately as well. However, it is also permissible to make the Sajdah Tilaawah later. It will be Makrooh to delay it for a long period.

Method of performing the Sajdah Tilaawah.

When not performing salaah, it is best to call out the Takbeer while standing, whereafter one will proceed into Sajdah. The Tasbeeh of Sajdah (Subhaana Rabiyyal A'laa) should be recited thrice at least. Thereafter, one must call, out the Takbeer again and stand up. It will also be correct to perform the Sajdah Tilaawah from a sitting position.

Conditions for Sajdah Tilaawah.

The same conditions that apply to salaah will apply to Sajdah Tilaawah, viz. Purity of the clothes, body and place of salaah; covering the Satar; facing the Qibla; and making the intention of Sajdah Tilaawah.

Factors that nullify the Sajdah Tilaawah.

All the factors that nullify salaah will nullify the Sajdah Tilaawah as well.

One or many Sajdahs.

1. Only one Sajdah Tilaawah will be necessary if a single Sajdah verse is recited many times in one sitting, or in one place.

2. If a person repeats the verse as he keeps changing places, he will have to make Sajdah Tilaawah as many times as he changed places; e.g. a person recited a Sajdah verse in the courtyard, whereafter he recited it in a room, etc.

3. If several different Sajdah Tilaawah verses are recited or heard, a separate Sajdah Tilaawah will have to be made for each one of them, irrespective of whether the places of recitation were many, or it was one.

Reciting the Sajdah Tilaawah verse silently.

It is best for a person to recite the Sajdah Tilaawah verses silently when he is reciting Qur'aan in a place where others may hear him.

Leaving the Verses of Sajdah Tilaawah out.

It is Makrooh to only recite the verses before and after the Sajdah Tilaawah verse, while leaving out the Sajdah Tilaawah verse itself.

QUESTIONS.

1. What is the meaning of Tilaawah?
2. How many Sajdah Tilaawah verses are there in the Qur'aan?
3. How must Sajdah Tilaawah be performed?
4. When will only a single Sajdah Tilaawah be necessary if a Sajdah Tilaawah verse is recited many times?

MUDRIK, MASBOOQ AND LAAHIQ.

Since you were already told about the definitions of a Mudrik, Masbooq and a Laahiq in Book Three of Islaamic Education, you should now learn the following Mas'alaas concerning them.

When should the Masbooq complete the rakaahs that he missed, and how? The Masbooq must continue to follow the Imaam till the end of the salaah. However, when the Imaam makes the Salaam, the Masbooq must not make the Salaam with him, but he should stand up to complete the rakaahs that her missed. He should perform these missed rakaahs as if he had just begun the salaah. Hereunder are a few examples:

1. If you only missed the first rakaah with the Imaam, you must stand up when the Imaam makes the Salaam. The missed rakaah will then be performed as if the salaah has just begun. Therefore, you must recite Thanaa, Ta'awwudh, Tasmiyyah, Surah Faatiha, and another Surah. Thereafter, you should make the Ruku and Sajdah as normal, followed by Qa'dah Akheera and Salaam. This is the method of completing all missed rakaahs.

2. Besides the Maghrib salaah, if a person missed two rakaahs of any salaah, he will complete it just as he would perform two rakaahs salaah on his own. Therefore, he will recite Thanaa, Ta'awwudh, Tasmiyya, Surah Faatiha and another Surah in the first rakaah. After the Sajdah of this first rakaah, he will stand up to complete the second rakaah as normal (i.e. by reciting the Tasmiyyah, Surah Faatiha and another Surah). Thereafter, the Qa'dah Akheera will be completed as normal with Salaam.

3. Besides the Maghrib salaah, if a person only performed one rakaah behind the Imaam in Zuhr, Asr or Isha (all of which consist of four rakaahs each), he will complete the three missed rakaahs as follows:

- ✧ Recite Thanaa, Ta'awwudh, Tasmiyya, Surah Faatiha and another Surah in the first rakaah.
- ✧ Sit in Qa'dah after the Ruku and Sajdah of this first rakaah.
- ✧ Recite only Tashahhud in the Qa'dah, because this is the Qa'dah Oola.
- ✧ Stand up for the second rakaah, wherein Tasmiyyah, Surah Faatiha and a Surah will be recited.
- ✧ Stand up for the third rakaah immediately after the Ruku and Sajdah of the second rakaah.
- ✧ Only Surah Faatiha will be recited in this rakaah.
- ✧ Make Ruku and Sajdah, followed by the Qa'dah Akheera. Salaam will be made thereafter.

4. If you joined the Imaam in the second rakaah of the Maghrib salaah, the missed one rakaah will be completed like the missed one rakaah of any other salaah. However, if you only joined the Imaam in the third rakaah (i.e. you missed two rakaahs), you should recite Thanaa, Ta'awwudh, Tasmiyya, Surah Faatiha and another Surah in the first rakaah after the Imaam makes Salaam. Thereafter, you should sit down in Qa'dah after the Ruku and Sajdah of this first rakaah.

Recite only Tashahhud in this Qa'dah, and then stand up to complete the second rakaah. Recite Surah Faatiha and a Surah in the second rakaah, whereafter the salaah will be completed with the normal Qa'dah Akheera and Salaam.

In short, when a person joined the Imaam in one rakaah of Maghrib, he will have to sit in Qa'dah after completing one rakaah of his own after the Imaam's Salaam.

Therefore, when rakaahs are missed in any salaah, they should be completed afterwards as if the salaah is just beginning. However, the Qa'dahs must be completed according to the count of rakaahs from the time the Imaam was joined.

5. If you only managed to join the Imaam when he was in the Qa'dah Akheera, the salaah must be completed as if you are performing the salaah on your own.

6. If you are a Masbooq, you must not stand up to complete your salaah as soon as the Imaam says "As Salaamu Alaykum". You should wait a while in case the Imaam still has to make Sajdah Sahw. You should only stand up when you are sure that the Imaam is not going to make Sajdah Sahw.

   If you did not take this precaution of waiting a while, and the Imaam proceeded to make Sajdah Sahw after you have already stood up, you must join the Imaam in the Sajdah. You must then stand up to complete your missed rakaahs after the Imaam makes Salaam again later. If you did not join the Imaam in the Sajdah Sahw, but continued to complete your missed rakaahs, you must make Sajdah Sahw at the end of your salaah.

7. If the Masbooq forgetfully made Salaam before the Imaam or precisely with the Imaam, he will not have to make Sajdah Sahw after completing his missed rakaahs. However, he will have to make Sajdah Sahw if he made Salaam after the Imaam.

THE LAAHIQ.

If the Laahiq missed some rakaahs due to falling asleep, he will have to make up the missed rakaahs by himself as soon as he wakes up. These missed rakaahs will be performed as if he is still behind the Imaam, i.e. without reciting Qiraa'ah.

After doing this, he will again join the Imaam, whereafter the salaah will be completed with the Imaam. If the Imaam has already completed the salaah by then, the Laahiq will have to complete the remaining rakaahs on his own without Qiraa'ah. If he has to make any errors in the salaah, he will not have to

make Sajdah Sahw because he is still a Muqtadi, and Sajdah Sahw is not made when a Muqtadi makes a mistake.

MAS'ALA: If the Imaam is a Musaafir (traveller) and the Muqtadi is a Muqeem (resident of the place – not a traveller), then the Muqtadi will complete the remaining two rakaahs as if he is behind the Imaam. He is therefore like a Laahiq.

QUESTIONS.

1. What is a:
   - Mudrik?
   - Masbooq?
   - Laahiq?

2. How should the Masbooq complete the missed rakaahs? Explain with an example?
3. How should the Masbooq complete the missed Qa'dahs? Explain with an example as well.
4. How will a Laahiq complete his salaah?
5. Mention a situation wherein a Masbooq has to sit in Qa'dah after every rakaah?

SALAAH OF THE SICK.

The Shari'ah has granted concessions in salaah for people who are ill, handicapped, or weak. However, the Shari'ah has not granted permission for salaah to be left out completely in any situation.

1. A person may perform salaah while sitting if:

- He is so ill that he cannot stand up at all.
- He experiences great difficulty and pain when standing.
- His illness may become worse if he stands.
- He feels dizzy when he stands.
- He can stand, but is unable to make Ruku and Sajdah.

If a person has to perform salaah while seated, he should make Ruku and Sajdah if it is possible. If it is not possible for him to make Ruku and Sajdah, he should perform these by bowing the head. The head should be bowed more for Sajdah than for Ruku.

2. Some people may not have the strength to perform an entire rakaah while standing. They are only able to perform part of the rakaah standing. Such people should perform as much of the rakaah as possible in a standing position. They may then be seated for the remaining part of the rakaah.

3. If a sick person is unable to even perform salaah while sitting, he should perform the salaah lying down.

4. Indications with the eyes and eyelashes will be disregarded. Therefore, if a person does not even have the strength to perform salaah while lying down, but can only perform salaah by indicating with the eyes and eyelashes, he should rather postpone the salaah to a later time. If a person performed his Fardh salaah by indications of the eyes and eyelashes, the salaah will not be valid.

1. The best manner of performing salaah while lying down is to lie flat on one's back, with the feet pointing in the direction of the Qibla. The knees must be raised, and a high pillow should be placed beneath the head. If a high pillow cannot be placed, a smaller one should be used so that the head is raised and the face looks in the direction of the Qibla instead of the sky.

2. If the knees cannot be raised, it will be permissible for the feet to be stretched towards the Qibla.

3. It is also permissible to lie on the right or the left side, facing towards the Qibla. In this way, Ruku and Sajdah will be made by indications of the head. However, it is better to lie on the right side.

4. In all these cases, Ruku and Sajdah will have to be made by bowing the head. The head will be bowed more for Sajdah than for Ruku.

When a person does not even have the strength to bow the head.

In this case, salaah will have to be delayed. If the person remains in this condition for more than a complete day and night, he will not even have to perform the Qadhaa salaah. If he regains his strength within the period of a day and night, whereby he can perform salaah using indications of the head, he will have to perform the Qadhaa of those salaahs that he missed.

Performing Qadhaa of the salaah that was missed while healthy.

When a person is ill, he should perform his Qadhaa salaah in whatever condition he can, because there is no guarantee on a person's lifespan. As a matter of caution, a person must never delay in performing the Fardh salaah.

Impure body and clothing.

1. May Allaah save us from illnesses like paralysis. If a person is unable to use water for Istinjaa, he should use mud pieces or pieces of cloth (or toilet paper) only. If he cannot even do this much, he is allowed to perform salaah without even wiping himself. However, he must not allow his salaah to become Qadhaa. It is not permissible for even his parents or children to see his private parts and wipe them.

2. A sick person may perform his salaah in his impure bed if it is too difficult for him to clean it.

QUESTIONS.

1. How will you perform salaah if you are ill, and will not become dizzy if you stand up to perform salaah?
2. A sick person can only sit, but is unable to make the normal Ruku and Sajdah. How should he perform his salaah?
3. What is the method of performing salaah while lying down?
4. When a sick person has to perform salaah lying on his left side, in what direction should he face?
5. A person broke his leg. The doctors plastered the leg and told him not move from his bed. How will he perform salaah?

THE SALAAH OF A MUSAAFIR (TRAVELLER).

Even though a journey may be easy, there will still be a difference in a person's routine when he travels. The great Shari'ah has taken this into consideration, and has made concessions in it's laws. It has reduced the four rakaahs of Fardh salaah to two for travellers. The position of the Sunnah salaahs has also been altered. Sunnah Mu'akkadah salaahs are Nafl salaahs for the Musaafir. There will be no harm if he does not perform these. In fact, there are times when it is best that a Musaafir does not perform these at all.

The definition of Safar:

Safar refers to walking for three days. It is equal to approximately 48 English miles (also referred to as three Manzil) by any means of transport.

A Musaafir:

A Musaafir is a person who sets out with the intention of travelling a minimum of 48 miles (approximately 80 km).

The position of Safar:

1. When on Safar, it is compulsory to perform the Fardh salaahs as Qasar salaah, i.e. the four rakaah Fardh salaah will be performed as two rakaahs only.
2. The emphasis on Sunnah salaah is lost when on Safar.
3. The fasts on Ramadhaan may be postponed when on Safar.
4. When on Safar, the period for making Masah on socks is increased from one day and night, to three days and three nights.

The beginning and end of a Safar.

The laws of Safar will apply as soon as the Musaafir leaves the boundaries of his town. It will now be compulsory for him to perform his salaah as Qasar. The laws of Safar will apply to him till he returns to his hometown or decides to stay in another place for fifteen or more days.

If a railway station is within the town, Qasar will not be permissible from the time the Musaafir sits in the train. It will only be permissible from the time that the train leaves the boundaries of the town. Military barracks, graveyards, sports fields and other areas that are linked to the town will be regarded as part of the town (therefore, one will have to pass all of these before making Qasar).

Watn Asli:

The place where a person is born, or which he lives in permanently.

Watn Iqaamah:

The place where a person decides to stay for at least fifteen days.

IMPORTANT LAWS.

1. If a Musaafir performed four rakaahs Fardh, and sat in Qa'dah Oola after the second rakaah, he will have to make Sajdah Sahw at the end of the salaah. His salaah will then be correct because the first two rakaahs will be regarded as Fardh, while the other two will be regarded as Nafl. It is a sin to do this intentionally, but not if it is done forgetfully.

2. If the person in the above situation did not sit for the Qa'dah Oola, the Fardh salaah will not be valid. All four rakaahs will become Nafl, and the two Fardh will still have to be performed.

3. Salaah may be performed on a moving train, ship or aeroplane. It will be necessary to stand when performing this salaah if one will not become dizzy or fall. It will be permissible to perform salaah sitting when one cannot perform it standing in these means of transport.

4. As the train, ship or plane turns while a person is performing salaah, he should turn with it, so that he

continues to face the Qibla. His salaah will be invalid if he does not do this.

5. It is permissible for a Muqeem to follow a Musaafir in salaah in all conditions, even if the salaah be Adaa or Qadhaa. After the Musaafir Imaam completes two rakaahs, the Muqeem Muqtadi will have to stand up to complete the other two rakaahs. The Muqtadi will not recite any Qiraa’ah in these two rakaahs because he is a Laahiq.

The Qa’dah Oola will become Fardh for the Muqtadi in this case because he is following the Musaafir Imaam. Immediately after the Salaam, it is Mustahab for the Musaafir Imaam to inform the Muqtadis that he is a Musaafir. Of course, it will be better to inform them before the salaah begins.

6. A Musaafir may also follow a Muqeem in salaah, but only within the salaah time. If the salaah time has expired, the Musaafir may only follow the Muqeem in the Fajr and Maghrib salaah. He may not follow the Muqeem in the Qadhaa of Zuhr, Asr and Isha salaahs.

7. If a Musaafir stayed over at any place for a period of less than fifteen days, he will remain a Musaafir. He will have to perform Qasar salaah during this time. If he decides to stay over for fifteen days or more, he will no longer be a Musaafir. If he leaves this place for another place that is further than 48 miles (three Manzil), he will become a Musaafir again. If the next place is less than 48 miles away, he will not be a Musaafir, but will have to perform salaah in full.

8. If a person left home with the intention of travelling more than three Manzil (48 miles), but then decided to return home. He will now cease to be a Musaafir as soon as he decides to return.

9. A person decides to travel three Manzil, but his Watn Asli stands at one or two Manzil on the way. This person will not be regarded as a Musaafir.

10. A person will also not be a Musaafir if he intends to stay fifteen or more days at a place that is on the way (within 48 miles).

11. If the Musaafir intends to stay over for fifteen days at two places (e.g. nine days in one place and six at another), these places will not be regarded as Watn Iqaamah. He will therefore have to perform Qasar salaah as a Musaafir.

If the two places are so close that the Adhaan of one place can be heard in the other, and the two are regarded as one place, it will not be permissible to perform Qasar salaah.

12. If a person made an intention to stay fifteen or more days at a place, but only spends the nights there. During the day, he travels to another place. He will now have to perform the full salaah at night (not Qasar). If the town he visits at night is more than three Manzil, he will have to perform Qasar there as a Musaafir. If it is less than three Manzil, he will not be a Musaafir.

QUESTIONS.

1. Who is a Musaafir according to the Shari'ah?
2. What differences in the laws of Shari'ah occur during Safar?
3. Form what distance will Safar be counted?
4. When a person cease to be a Musaafir?
5. What is Watn Asli and Watn Iqaamah?
6. What will be the law if a Musaafir performed four rakaahs Fardh salaah?
7. How many rakaahs will a Musaafir perform if he is following an Imaam who is a Muqeem?
8. Will salaah be performed in a sitting or a standing position when travelling in a train?

SALAAH WITH JAMAA'AH.

Jamaa'ah salaah will be performed if at least one person performs salaah behind an Imaam. However, the Jamaa'ah of Jumu'ah and the two Eids will only be correct if there are at least three people behind the Imaam.

Like the Fardh salaah, Nafl salaah can also be performed in Jamaa'ah (congregation). However, it will be Makrooh Tahreemi to habitually perform Nafl salaah with Jamaa'ah. It is also Makrooh Tahreemi for such Jamaa'ah to be more than three Muqtadis.

THE VIRTUES OF SALAAH WITH JAMAA'AH.

There are many Ahadeeth that make mention of salaah with Jamaa'ah, and stress it's importance. Nabi (sallAllaahu-alayhi-wa-sallam) never missed salaah with Jamaa'ah. Even when he was very ill, he came to the Masjid with the help of two persons, and performed salaah with Jamaa'ah.

It is incumbent for all men who hear the Adhaan to go to the Masjid to perform their salaah with Jamaa'ah.

HADITH 1: A blind Sahaabi (RadhiyAllaahu-anhu) once told Nabi (sallAllaahu-alayhi-wa-sallam) that there was none to bring him to the Masjid. There were many scorpions and snakes at night, due to which he asked permission from Nabi (sallAllaahu-alayhi-wa-sallam) to perform his salaah at home. Initially, Nabi (sallAllaahu-alayhi-wa-sallam) permitted him to perform salaah at home, but then asked him, "Can you hear 'Hayya Alas Salaah' and 'Hayya Alal Falaah'?" When the Sahaabi (RadhiyAllaahu-anhu) replied that he could hear it, Nabi (sallAllaahu-alayhi-wa-sallam) told him that he will have to come to the Masjid.

HADITH 2: Hadhrat Abdullah bin Umar (RadhiyAllaahu-anhu) mentioned that Nabi (sallAllaahu-alayhi-wa-sallam) said, "Compared to performing salaah alone, a person receives twenty seven times more reward for performing salaah with Jamaa'ah."

HADITH 3: Nabi (sallAllaahu-alayhi-wa-sallam) said that it is better to perform salaah with one person than to perform it alone. The bigger the congregation, the more does Allaah love it.

HADITH 4: Hadhrat Uthmaan (RadhiyAllaahu-anhu) reports from Nabi (sallAllaahu-alayhi-wa-sallam) that the person who performs the Isha salaah with Jamaa'ah will receive the reward of spending half the night in Ibaadah (worship). The person who performs the Isha and Fajr salaahs with Jamaa'ah will receive the reward of spending the entire night in Ibaadah.

HADITH 5: Hadhrat Abdullaah bin Abbaas (RadhiyAllaahu-anhu) reports from Rasulullaah (sallAllaahu-alayhi-wa-sallam) that Allaah will not accept the salaah of a person who, without an excuse, performed his salaah alone after hearing the Adhaan.

AN INCIDENT: Once, Ameerul Mu'mineen Hadhrat Umar (RadhiyAllaahu-anhu) did not see Hadhrat Sulaymaan bin Abi Hathma (RadhiyAllaahu-anhu) for the Fajr salaah. He went to the house of Hadhrat Sulaymaan (RadhiyAllaahu-anhu), and asked his parents about him. there he learnt that Hadhrat Sulaymaan (RadhiyAllaahu-anhu) was performing salaah the entire night, due to which he did not attend the Fajr Jamaa'ah. Hearing this, Hadhrat Umar (RadhiyAllaahu-anhu) said, "Fajr salaah with Jamaa'ah is more precious to me than carrying out Ibaadah the entire night."

THE CONDITIONS THAT MAKE SALAAH WITH JAMAA'AH COMPULSORY.

Salaah with Jamaa'ah will be Waajib (compulsory) for a person when the person is:

1. Muslim. Jamaa'ah is not compulsory for the kuffaar.
2. Male. Jamaa'ah is not Waajib for females.
3. Mature. Jamaa'ah is not Waajib for immature children.
4. Sane. Jamaa'ah is not Waajib for people who are insane or unconscious.
5. Free. Jamaa'ah is not Waajib for slaves.

6. Free from all other excuses. Jamaa'ah is not Waajib for people who have certain excuses. Valid excuses are:

- Torrential rain.
- Extreme cold.
- Caring for the ill.
- Fear of losing wealth to theft or enemies.
- Sever illness.
- An urgent need to relieve oneself. Besides these there are many more valid excuses for missing salaah with Jamaa'ah.

THE LAWS OF SALAAH WITH JAMAA'AH.

1. Jamaa'ah is a condition for the Jumu'ah and Eid salaahs. These salaahs will not be valid without Jamaa'ah. Jamaa'ah is Waajib for the five daily salaahs if there is no valid excuse, and it is Sunnah Mu'akkadah for the Taraaweeh salaah. Jamaa'ah is Mustahab for the salaah of a solar eclipse and for the Witr of Ramadhaan.

2. It is Makrooh Tanzeehi to perform the Witr salaah with Jamaa'ah in any month besides Ramadhaan.

3. It is Makrooh Tahreemi to perform a second Jamaa'ah in a Masjid with the following conditions:

- The Masjid is a Masjid of a specific locality, with an appointed Imaam and specified Musallis. It is not merely a Masjid on a route.
- The first Jamaa'ah loudly called out the Adhaan and Iqaamah.
- The people of the locality performed the first salaah with Jamaa'ah.

1. The person who has the most qualities that make him worthy of being an Imaam, should be appointed as the Imaam. If a few people have the same number of qualities, an Imaam will be appointed according to what the majority decides.

2. The person who is most worthy of being an Imaam is the one who has the most knowledge regarding the laws of salaah. However, the condition for this is that there should not be any open signs of Fisq (sinfulness) on him, and he should know those parts of the Qur'aan that are Sunnah for Qiraa'ah in salaah.

After this person, the next most worthy person is that person who is respectable and who recites Qur'aan the best. Next comes the person who is most pious.

3. If there is only one Muqtadi, he should stand just a little to the back, on the right side of the Imaam. If there are two persons, they should form a row behind the Imaam. It will be Waajib for the Muqtadis to form a row (Saff) behind the Imaam if they are more than two.

4. When the Imaam or the Munfarid are performing salaah in a place where people may pass in front of them, it will be Mustahab for them to place a Sutra in front of them, to their right or left. The Sutra of the Imaam suffices for the Muqtadis as well.

5. A Sutra is that stick or similar thing that measures at least a yard (almost a metre) in length. This is placed in front of the person performing salaah so that others do not have to wait for him to complete his salaah before passing in front of him. When the Sutra is in place, they can pass in front of him whenever they please.

1. When Jamaa'ah is over in the local Masjid, it is Mustahab to look for another Masjid where salaah can still be made with Jamaa'ah.

2. If a person began performing a two rakaah Fardh salaah (Fajr) on his own, whereafter the Jamaa'ah stood up to perform the same salaah, he should immediately end his salaah if he did not yet make Sajdah of the first rakaah. Thereafter, he must join the Jamaa'ah. However, if he already made the Sajdah, he must complete the salaah. If the Jamaa'ah is performing Fajr, he must then not join them.

3. If they were performing a three rakaah salaah like Maghrib:

   - The Munfarid must end his salaah immediately if he has not yet performed the Sajdah of the first rakaah.
   - If he has already completed this Sajdah, he must complete the second rakaah as well, whereafter Salaam will be made to end the salaah.
   - If the Munfarid already started the third rakaah, but did not make the Sajdah, he must end the salaah immediately.
   - If he had already made the Sajdah of the third rakaah when the Jamaa'ah began, he will have to complete his salaah of three rakaahs.

4. If they were performing four rakaahs of Zuhr, Asr or Isha:

   - The salaah must be ended immediately if the Munfarid did not yet make the Sajdah of the first rakaah.
   - If the Sajdah of the first rakaah was made, the Munfarid must complete the second rakaah, whereafter he will sit in Qa'dah Akheera to complete the salaah.
   - If he had already begun the third rakaah, he must end the salaah immediately if he had not made the Sajdah of the third rakaah.

- If he had already made the Sajdah of the third rakaah, he will have to complete the four rakaahs as normal.

When ending the salaah immediately, the Musalli should first make Salaam to one side while he is standing.

5. If a person began performing Nafl salaah, whereafter a Fardh salaah with Jamaa'ah commenced, he should end his salaah after two rakaahs. He must do this even though he may have made an intention to perform four rakaahs. However, a Nafl salaah must not be ended immediately.

6. Once the Sunnah Mu'akkadah salaah of Zuhr or the Jumu'ah salaah has been started, it must be completed.

7. No Sunnah or Nafl salaah must be started once a Fardh with Jamaa'ah has commenced, if one will miss the first rakaah. However, the Sunnah of Fajr should be performed when there is hope that the Musalli will at least join the Imaam in the Qa'dah Akheera of the Fajr Fardh. Otherwise, the person must join the Imaam and perform the two Sunnah rakaahs after sunrise.

8. While salaah with Jamaa'ah is taking place, a person must perform his Sunnah salaah in a place that is separate from the Masjid. If this is not possible, he should perform the Sunnah in some area that is away from the Saffs.

9. It will be said that a person has joined the Imaam in a rakaah if he joins the Imaam in the Ruku of that rakaah. If he did not join in the Ruku, he will not have joined the rakaah.

10. The reward of performing salaah with Jamaa'ah will be gained by at least joining the Imaam in the Qa'dah Akheera.

THE VIRTUES OF JUMU'AH.

Nabi (sallAllaahu-alayhi-wa-sallam) said that the day of Jumu'ah (Friday) is the best of all days. It was on this day that:

- Hadhrat Aadam (Alayhis Salaam) was created.
- Hadhrat Aadam (Alayhis Salaam) was entered into Jannah.
- He was taken out of Jannah and sent to this world.
- He passed away.
- Qiyaamah will take place.
- During a certain part of the day of Jumu'ah, all du'aas are accepted.

Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned that the Muslim who passes away during the night or day of Jumu'ah will be saved from the punishment of the grave.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) has also said that Jumu'ah is the chief of all days, and the most honoured in Allaah's sight. It is even more honoured and greater than the days of Eidul Fitr and Eidul Adhaa.

THE ETIQUETTE OF JUMU'AH.

The etiquette of the day of Jumu'ah are:

1. Preparation for the Jumu'ah salaah should begin early. If a person's clothes are washed, he should wash them.

2. The hair should be cut if necessary.

3. The teeth should be brushed thoroughly with the Miswaak, and the body should be bathed properly. Soap must be used if possible.

4. Change clothes, rub oil into the hair, and use Itr (pure perfume).

5. Walk to the Jaami Masjid.

6. Make an effort to be the first in the Masjid, because the first person receives the most reward. Thereafter, the rewards continue to diminish. The Ahadeeth reports that angels stand at the doors of the Masjid on the day of Jumu'ah, and continue recording the rewards of all the people who arrive. When the Khutba begins, they close their books and listen to the Khutba.

7. When reaching the Jaami Masjid, perform the Tahiyyatul Masjid salaah. If the time has set in, perform the four rakaahs Sunnah of Jumu'ah. Try to sit close to the Imaam, on the right side of the Masjid.

8. Remain absolutely silent when the Khutba commences, and do not even make indications to anyone.

9. If you enter e Masjid while the Khutba is in progress, quietly sit down wherever you find a place. Never step over people's shoulders while trying to move forward. This has been strongly prohibited.

Our Nabi (sallAllaahu-alayhi-wa-sallam) said that the sins of a person from one Jumu'ah to the next, as well as the sins of three additional days are forgiven when he does all of the following on the day of Jumu'ah:

- Takes a bath.
- Uses oil and Itr (halaal perfume).
- Walks from his house to the Masjid.
- Reaches the Masjid with ease and peace.
- Does not step over people's shoulders as he walks to the front.
- Does not separate people.
- Listens to the Khutba in silence.
- Performs his salaah with the same ease and calm.

On the day of and does not separate people, Nabi (sallAllaahu-alayhi-wa-sallam) used to recite Surah Alif Laam Meem Sajdah

in the first rakaah of Fajr, and Surah Dahar (Hal Ataa Alal Insaan) in the second rakaah. Therefore, it is Mustahab to recite these two Surahs in the Fardh of Fajr on Fridays. However, the Imaam should occasionally recite something else so that people do not regard these two Surahs as Waajib.

In the Jumu'ah salaah, Nabi (sallAllaahu-alayhi-wa-sallam) used to either recite:

- Surah Jumu'ah in the first rakaah and Surah Munafiqoon in the second rakaah, or
- Surah A'laa (Sabbihisma) in the first rakaah and Surah Ghaashiya (Hal Ataaka Hadeethul Ghaashiya) in the second rakaah.

There are great rewards for reciting Surah Kahaf either before or after the Jumu'ah salaah.

The Ahadeeth also encourage extra recitation of Durood Shareef upon Nabi (sallAllaahu-alayhi-wa-sallam) on the day of Jumu'ah, because more rewards are gained for Durood on a Friday than on any other day.

THE CONDITIONS AND THE FARAA'IDH OF THE JUMU'AH SALAAH.

UPON WHOM IS THE JUMU'AH SALAAH FARDH?

Since every person is not able to observe the high position of Jumu'ah, the Jumu'ah salaah is not Fardh on the following people:

- Immature children.
- Women.
- Musaafirs.
- Slaves who have to serve others.
- People who are crippled or paralysed.
- People who have any physical handicap.

Although the Jumu'ah salaah is not Fardh on all the above, their Jumu'ah salaah will be valid if they performed it. After performing the Jumu'ah salaah, they will not have to perform Zuhr.

The conditions for the Jumu'ah Salaah being Fardh on a person are:

1. He must be a male.
2. He must be free (not a slave).
3. He must be healthy.
4. He must be a Muqeem.

CONDITIONS FOR THE JUMU'AH SALAAH TO BE VALID.

First. The first most important condition for the Jumu'ah salaah to be valid is that the place where Jumu'ah salaah is performed, should be a place that resembles a city. Jumu'ah salaah is not permitted in a small village. Those areas that are outside a city, but are needed by the city for certain reasons, will be regarded as being part of the city. Examples of this are the graveyard and army barracks. Therefore, the Jumu'ah salaah can be performed at these places.

Second. The time should be the time for Zuhr.
Third. The Khutba should be before the salaah.
Fourth. The salaah should be performed with Jamaa'ah.
Fifth. Idhn Aam, i.e. it should be a place where all people are allowed to enter (a public place).

Idhn Aam means that any person who wants to perform the Jumu'ah salaah will be allowed to do so. If any person is restricted from performing his salaah there, the Jumu'ah salaah will not be valid. Therefore, the Jumu'ah salaah is not Fardh on prisoners. If they wish to perform Jumu'ah, they cannot do so within the prison (because there is no Idhn Aam in a prison). (Research proves that if Idhn Aan is found in one place in a

locality then other areas in that area do not have to have that condition – Mufti Elias)

THE METHOD OF PERFORMING THE JUMU'AH SALAAH.

The Adhaan for Jumu'ah must be called out as soon as noon ends, and the time for Zuhr begins. When the time for the salaah is near, the Imaam will sit on the Mimbar (pulpit). The Mu'adhin will now call out another Adhaan, whereafter the Imaam will face the people and deliver the Khutba.

After the first Khutba, the Imaam will sit for a short while, whereafter he will stand up again to deliver the second Khutba. When this Khutba is over, the Imaam will stand on his Musalla. The Mu'adhin will then call out the Iqaamah. Thereafter, the Musallis will all perform the two rakaahs of Jumu'ah salaah behind the Imaam. The Imaam will recite Qiraa'ah loudly in these two Fardh.

ETIQUETTE OF THE KHUTBA FOR THE KHATEEB.

The Khateeb (person delivering the Khutba) must observe the following etiquette:

(1) He must stand on the Mimbar to deliver the Khutba.
(2) He must face the people while delivering the Khutba.
(3) He must deliver the Khutba in the Arabic language.
(4) He must deliver two Khutbas.
(5) Between the two Khutbas, he should sit for that duration of time wherein three verses of the Qur'aan may be recited.
(6) His Khutba should include:

- Hamd (praise of Allaah).
- Durood.
- Istighfaar.
- Du'aa for all Muslims.
- Good words for the four Khulafaa Raashideen.

- ❖ Good words for the two uncles of Nabi (sallAllaahu-alayhi-wa-sallam), viz. Hadhrat Hamzah (RadhiyAllaahu-anhu), and Hadhrat Abbaas (RadhiyAllaahu-anhu).
- ❖ Good words for the Ashara Mubashara and the family of Nabi (sallAllaahu-alayhi-wa-sallam).

(7) Both Khutbas must be short, i.e. equal in length to a Surah from the Tiwaal Mufassal.

ETIQUETTE OF THE KHUTBA FOR THE LISTENERS.

The people listening to the Khutba must:

- ➡ Face the Khateeb.
- ➡ Listen with attention and complete silence.
- ➡ Listen attentively even if they cannot hear the Imaam.
- ➡ Recite Durood in the mind when hearing the blessed name of Rasulullaah (sallAllaahu-alayhi-wa-sallam).

MAKROOHAAT OF THE KHUTBA.

1. Delivering the Khutba in a language other than Arabic.
2. Delivering a very long Khutba, especially when the listeners are experiencing heat, cold, rain, etc.
3. Delivering a Khutba that is shorter than Tashahhud.
4. Talking while the Khutba is taking place.
5. Beginning Sunnah or Nafl salaah during the Khutba.
6. Eating during the Khutba.
7. Drinking during the Khutba.
8. Giving a reply during the Khutba.
9. Reciting Qur'aan or anything else during the Khutba.

EXPLANATION.

1. It is Waajib (compulsory) to leave for the Jaami Masjid as soon as the Adhaan for Jumu’ah is called out. It will now be forbidden to do any business, or to discuss business, even if it is done in the Masjid or while walking to the Masjid.

2. The Adhaan for the Khutba must be called out in front of the Khateeb. This may be directly in front of the Mimbar, after one or two Saffs, or behind all the Saffs. It is also permissible to call out this Adhaan outside the Masjid.

3. Besides the Imaam, there must be at least three other people for the Jumu'ah salaah. The Jumu'ah salaah will not be valid if there are less than three people behind the Imaam.

4. There must be at least three people listening to the Khutba. It is not permissible for the Imaam to deliver the Khutba when none else is present. Therefore, it is necessary that there be at least three people with the Imaam during the Khutba, as well as during the salaah.

However, it is not necessary that the three people listening to the Khutba be the same people who will perform the salaah. Therefore, Jumu'ah will be valid if three people listen to the Khutba, whereafter they leave, and another three perform the salaah behind the Imaam.

5. If a person joined the Imaam in the Qa'dah Akheera of the Jumu'ah salaah, he will only have to complete two rakaahs of Jumu'ah salaah.

QUESTIONS.

1. Mention the etiquette of Jumu'ah.
2. Upon whom is the Jumu'ah salaah Fardh?
3. What are the conditions for the Jumu'ah salaah to be valid?
4. Mention some of the virtues of Jumu'ah.

THE EID SALAAH.

You have just learnt about the weekly Eid (Jumu'ah) and the salaah to be performed on this day. Now read about the annual Eid. There are two Eids that take place every year. These are:

First. Eidul Fitr, which takes place after the month of Ramadhaan, on the first of Shawwaal.
Second. Eidul Adhaa, which takes place on the tenth of Dhul Hijjah.

The Eid salaah is just like the Jumu'ah salaah because:

- Both consist of two rakaahs.
- Qiraa'ah is recited loudly in both.
- Both have a Khutba.
- The Eid salaah is Waajib on the same people upon whom the Jumu'ah salaah is Fardh.
- The conditions of both are the same.

The only difference between the two salaahs is:

(1) Jumu'ah salaah is Fardh, while the Eid salaah is Waajib.

(2) The time of Jumu'ah begins after noon, while the time for the Eid salaah begins a short while after sunrise (from the time of Ishraaq). The time for the Eid salaah ends just before noon.

(3) When proceeding for the Eid salaah, recite the following Takbeer silently:

Allaahu Akbar. Allaahu Akbar. Laa Ilaaha IllAllaahu Allaahu Akbar. Allaahu Akbar. Wa Lillahil Hamd.

This is called the **Takbeer Tasreeq**.

(4) The Eid salaah has six extra Takbeers. These are called the **Takbeeraat Zawaa'id**.

(5) The Khutba for Eid takes place ***after*** the salaah, while the Khutba for Jumu'ah takes place ***before*** the salaah.

(6) The Khutba of Jumu'ah is Fardh, while the Khutba of Eid is Sunnah.

(7) There are two Adhaans and one Iqaamah for the Jumu'ah salaah, while there is neither Adhaan, nor Iqaamah for the Eid salaah.

Now let us look at the Mustahabbaat and Faraa'idh of both Eids separately.

THE MUSTAHABBAAT OF EIDUL FITR.

1. Ghusl and brushing using the Miswaak.
2. Wearing the best of clothes that one has.
3. Applying Itr.
4. Eating some dates or anything sweet before proceeding for the Eid salaah.
5. Performing the salaah at the Eid Gaah.
6. Walking for the Eid salaah.
7. Taking a different route when returning from the Eid salaah.
8. Not performing any Nafl salaah before the Eid salaah; neither at home, nor at the Eid Gaah.
9. Not performing any Nafl salaah at the Eid Gaah after the Eid salaah.
10. Paying the Sadaqatul Fitr before proceeding for the Eid Gaah.
11. Reciting the Takbeer Tashreeq softly while proceeding for the Eid salaah.

THE METHOD OF PERFORMING THE EID SALAAH.

- Just like the Jumu’ah salaah, the Eid salaah also consists of two rakaahs. The speciality of the Eid salaah is that six extra Takbeers.
- When straightening the Saffs make the following intention in the heart, “I am performing two rakaahs salaah of Eidul Fitr, with six extra Takbeers behind this Imaam.”
- It is best that this intention be made with the tongue as well.
- Then say the Takbeer Tahreema and fold the hands.
- Recite the Thanaa (Subhaana-kalla-humma…)
- After reciting the Thanaa, say Allaahu Akbar, raise the hands to the ears, and then drop them to the sides.
- Then say Allaahu Akbar again, raise the hands, and drop them to the sides.
- Say Allaahu Akbar for the third time, raise the hands, but fold them this time.
- The Imaam will then recite Ta’awwudh and Tasmiyyah silently, followed by Surah Faatiha and a Surah loudly.
- The Muqtadi must remain silent and listen attentively.
- Thereafter Ruku and Sajdah will be made as normal.
- In the second rakaah, the Imaam will begin by reciting Surah Faatiha and a Surah.
- After this Qiraa’ah, Allaahu Akbar is recited loudly, and the hands must be raised. The hands will be dropped to the sides after this Takbeer.
- Allaahu Akbar will then be said for a second time, the hands will be raised, and then dropped to the sides.
- For the third time, Allaahu Akbar will be called out, the hands will be raised, and then dropped to the sides.
- When Allaahu Akbar is called for the fourth time, everyone will proceed into Ruku without raising the hands.
- The rest of the salaah will be completed as normal.
- After the salaah, the Imaam will ascend the Mimbar and deliver the Khutba, while the people must listen attentively.
- Just like the Khutba of Jumu’ah, there will be two Khutbas.
- It is also Sunnah for the Imaam to sit between the two Khutbas.
- It is Waajib for the people to listen to the Khutba.

EXPLANATION.

1. In the intention (Niyyah), instead of saying, "I am performing two rakaahs salaah of Eidul Fitr," one can say, "I am performing the Waajib salaah of Eid."

2. Always follow the Imaam in saying the Takbeers, i.e. your Takbeer must end after that of the Imaam. Your salaah will not be valid if your Takbeer ends before the Imaam's Takbeer.

3. The salaah for Eidul Adhaa is the same as the above. The only difference is that a person will make the intention of performing the salaah of Eidul Adhaa instead of the Eidul Fitr salaah.

4. If the Eidul Fitr salaah cannot be performed on the first day due to some reason, it may be performed the following day. However, it will not be permissible to perform it after the second day.

THE SPECIFIC LAWS OF EIDUL ADHAA.

The same Mustahabbaat that you learnt for Eidul Fitr will apply to Eidul Adhaa. The only differences are:

- Do not eat before the Eid salaah. You may eat after the salaah. If you are slaughtering an animal, the first food that you eat for the day should be the meat of the animal.
- When proceeding for the Eid salaah, recite the following Takbeer loudly:

Allaahu Akbar. Allaahu Akbar. Laa Ilaaha IllAllaahu Allaahu Akbar. Allaahu Akbar. Wa Lillahil Hamd.

- If the salaah could not be performed on the first day for some reason, it may be performed on the second day (11th of Dhul Hijjah). If it cannot be performed on this day either, it may still be performed on the third day thereafter (12th). It cannot be postponed till after the 12th.

THE SPECIAL DAYS OF DHUL HIJJAH AND THE TAKBEER TASHREEQ.

The five days of Dhul Hijjah, from the 9th till the 13th are very special days of the month. Certain special Fardh acts take place on these days on the occasion of Hajj. These days have different names. These are as follows:

- 9th of Dhul Hijjah is called Yawmul Arafah.
- 10th of Dhul Hijjah is called Yawmun Nahr.
- 11th, 12th and 13th of Dhul Hijjah are called Ayyaamut Tashreeq.

The Takbeer that is recited when going and returning from the Eid salaah is called Takbeer Tashreeq. The plural of this is Takbeeraat Tashreeq.

It is Waajib to recite this Takbeer after every Fardh salaah during the five days. The Takbeer will first be recited after the Fajr salaah of the 9th, till it is stopped after the Asr salaah of the 13th.

It will be recited loudly immediately after the Salaam of the Fardh salaah. However, women will recite it silently. The Muqtadis must recite it even if the Imaam forgets.

JANAAZAH AND THE JANAAZAH SALAAH.

When a person is about to die, he should be made to lie on his back, with his feet pointing towards the Qibla. The head should be raised so that he faces towards the Qibla. People must then sit around him and recite the Kalimah loudly so that he can hear. However, they must not command him to recite the Kalimah because the time is very delicate, and anything may escape from the lips.

Once he recites the Kalimah, everyone must remain silent, and they should not to make him continue reciting the Kalimah. The purpose of this is that his last words must be the Kalimah. It is not necessary that he continue to recite this till his last breath. However, if he talks anything about the world after reciting the Kalimah, the people should again begin to recite the Kalimah till the dying person repeats it. When he recites it, they must again be silent.

The person is very close to death when:

- He becomes breathless.
- His breathing becomes rapid.
- His calves become weak, due to which he cannot stand.
- His nose becomes crooked.
- His temples sink.

When these things happen, people must again begin to recite the Kalimah loudly. Recitation of Surah Yaaseen makes death easy. Therefore, it should be recited by the head side of the dying person, or anywhere else near him.

At this time, nothing must be said, which will turn his attention towards the world, because at this time he is leaving this world and entering the court of Allaah. Therefore, he must be told such things, which turns his attention to Allaah, and turns his attention away from the world. This is best for the dying person. It is bad to bring the dying person’s children and family before

him, or to tell him such things whereby his heart turns to them and is filled with their love. It is very unfortunate for a person to pass away with the love of this world in his heart. May Allaah save us all.

MAS'ALA: If the dying person has to utter any words of Kufr, we must not take notice of it, but we must think that he said this because the severe pains of death caused him to lose his senses. When a person loses his senses, he will be forgiven for whatever he says. We must then make du'aa to Allaah to forgive him.

MAS'ALA: After the person has passed away, all his limbs must be placed properly. His mouth must be tied in such a manner that a cloth be passed under his chin and knotted above his head. In this way, the mouth will not open. His eyes must be closed, and his feet must be tied together so that they do not spread open. The bathing, shrouding and burial must be done as soon as possible.

MAS'ALA: When closing the mouth, recite the following du'aa:

Bismillahi-wa-alaa-Mill-lati-Rasoolillah

After the Rooh (soul) has left the body, Lobaan or any other fragrance should be burnt near the body. Women experiencing Haidh or Nifaas, as well as other people who are in need of Ghusl must not be allowed near the deceased person.

MAS'ALA: It is incorrect to recite Qur'aan near the dead body when it has not yet been bathed.

THE METHOD OF BATHING THE DEAD BODY.

- When the necessary requirements for bathing and shrouding the deceased is ready, the table or bath wherein the deceased is to be bathed, should be smoked with Lobaan or

another fragrance. This should be done three, five or seven times.

- The clothing of the deceased must be removed, and he must be covered with a sheet so that the Satar is not exposed.

- Istinjaa should be made for the deceased, but the private parts and the thighs must not be touched with the bare hands, nor should it be seen. It must be washed after wrapping a cloth around the hand. These parts must be washed beneath the sheet covering the body.

- Thereafter wudhu should be made for the deceased. However, the mouth and nostrils will not be rinsed, and the hands will not be washed till the wrists. It will only be permissible to clean the teeth and gums thrice with wet cotton wool.

- Cotton wool must be placed in the ears, nostrils and mouth so that water does not enter these.

- Thereafter, wash the face, the arms till the elbows, make Masah of the head, and wash the feet till the ankles.

- It will be Fardh to wash the mouth and nostrils if the deceased needed a bath, or if she passed away in the state of Haidh or Nifaas.

- After making the wudhu, wash the head with soap or any other cleansing agent.

- Then lay the corpse on the left side, and wash it thrice with warm water that was boiled with the leaves of the jujube tree. The entire body, from head to toe, should be washed in this manner, ensuring that the water reaches the opposite side.

- Then turn the body over to the right and wash the body thrice in the same manner. If there is no water boiled with jujube leaves, plain warm water will suffice.

- Thereafter, lift the body into a sitting position and gently rub the stomach. If any impurity comes out, it should be washed away. However, the Ghusl will not have to be repeated.

- Turn the body onto it's left side and then pour camphor water over the right side of the body, from head to toe.

- Dry the body, whereafter it may be shrouded with the Kafan.

This is the Sunnah method of giving Ghusl to a dead body. It will also suffice to pour water over the body once.

MAS'ALA: If any defect is noticed on the deceased's body during the Ghusl, it must not be revealed to others.

MAS'ALA: When the deceased is placed on the Kafan, Itr should be applied to the head and beard. Camphor should be applied to the forehead, nose, both palms, both knees and the soles of both feet. Itr should also be applied to the Kafan.

It is an act of ignorance to insert scented cotton wool into the ears of the deceased. The deceased must be left as is, without combing the hair, cutting the nails, or removing hair from any part of the body.

MAS'ALA: It is best for the close relatives of the deceased to bathe him/her. If they cannot bathe him/her, some pious people should do it. It must be borne in mind that only men can bathe men, and only women can bathe women.

MAS'ALA: If there are no men to bathe a dead man, only his wife will be allowed to do so. Not even his Mahram women will be allowed. Then too, his wife will only be allowed to make Tayammum for him. When touching his body, she will have to cover her hands first.

MAS'ALA: It will not be permissible for a husband to touch his wife's body after her death. However, he may see her.

THE KAFAN.

The following three shrouds are Sunnah for a man's Kafan:
(1) Chaadar (Lifaafah), (2) Izaar, and (3) Kurta (Qamees).
The Sunnah Kafan for a woman will be the following five:
(1) Chaadar (Lifaafah), (2) Izaar, (3) Kurta (Qamees), (4) Seena Band, and (5) Orni.

During times of difficulty, it will be permissible to use two shrouds for a man and three for a woman.

Name of Shroud	Size of the shroud	For whom is it
Chaadar	Approximately six inches higher than the head and six inches longer than the feet of the deceased.	For men and women.
Izaar	From the head till the feet of the deceased.	For men and women.
Qamees	From the shoulders till half of the calves.	For men and women.
Seena Band.	From under the arms till the thighs.	For women only.
Orni	From the head till the feet.	For women only.

THE METHOD OF SHROUDING THE KAFAN.

The Kafan should first be smoked three, five or seven times with Lobaan or any other fragrance.

The Male Kafan.

- The Chaadar should be spread out first. The Izaar should be spread out on top of the Chaadar, whereupon the Qamees will be placed.

- The Qamees should be folded in half, with the top half rolled up by the head side.
- The Mayyit (deceased) should be placed on the Qamees, and his head should be placed through the cut in the Qamees. (Therefore, the rolled up half of the Qamees will cover the upper part of his body).
- Thereafter, the Izaar will be folded over the Mayyit. First, the left part of the Izaar will be wrapped over him, thereafter the right part.
- Finally, the Chaadar will be wrapped over him in the same way as the Izaar was wrapped.

The Female Kafan.

- First spread out the Chaadar, followed by the Seena Band, then the Izaar, and lastly, the Qamees.
- Shroud the Mayyit in the Qamees.
- Then divide the hair into two parts, placing both parts upon the chest, on top of the Qamees. Half should be on the right, and the other half on the left.
- Place the Orni over the head and hair, but do not fold it or tie it.
- Thereafter, the Izaar will be folded over the Mayyit. First, the left part of the Izaar will be wrapped over her, thereafter the right part.
- Then the Seena Band will also be wrapped in a similar manner.
- Finally, the Chaadar will be wrapped over her in the same way, i.e. first the left and then the right.
- Then three strips of cloth should be used to fasten the Kafan at the head side, feet side, and at the waist. This is done so that the Kafan does not open up while being transported.

MAS’ALA: It is incorrect to place any du’aa or amulet in the Kafan or in the grave. Similarly, we must not place any camphor on the chest of the Mayyit or any soil that it reputed to contain a cure.

MAS'ALA: If a child was born alive and then passed away, the child will also be bathed and shrouded as above. A name should

also be given to the child, and the Janaazah salaah will be performed before burial.

MAS'ALA: If a child was stillborn (i.e. there were no signs of life when the child was born), then this child will be bathed and wrapped in a clean cloth. However, this child will be buried without any Janaazah salaah. A name should also be given to this child.

MAS'ALA: A person should be buried where they passed away. It is best not to transport the Mayyit to another place for burial. This will only be permitted when absolutely necessary.

MAS'ALA: Recite the following du'aa when entering the graveyard:

As-Salaamu-Alaykum-Yaa-Ahlal-Quboor-Yaghfirullahu-lanaa-wa-lakum-Antum-Salafunaa-wa-Nahnu-bil-athar

THE POSITION OF THE JANAAZAH SALAAH.

The Janaazah salaah, as well as the other aspects of the funeral (like bathing the Mayyit, shrouding and burial) are all Fardh Kifaayah. If a few people carry out these tasks, the responsibility will be lifted from all the others. If none carry this out, everyone will be sinful.

The following two aspects are Fardh in the Janaazah salaah:

A) Qiyaam, i.e. standing while performing the salaah.
B) Saying Allaahu Akbar four times.

The following four aspects are Sunnah in the Janaazah salaah:

A) Praising Allaah.
B) Durood upon Nabi (sallAllaahu-alayhi-wa-sallam).
C) Du'aa for the Mayyit.

Performing the Janaazah salaah in Jamaa'ah is not a condition for it to be valid.

CONDITIONS FOR THE JANAAZAH SALAAH TO BE VALID.

1. For the Mayyit to be a Muslim.
2. For the Mayyit to be clean and pure.
3. For the Kafan to be clean and pure.
4. For the Satar of the Mayyit to be covered.
5. For the body of the Mayyit to be in front of those performing the Janaazah salaah.

The conditions necessary for those performing the Janaazah salaah are the same as those necessary to perform any other salaah. Of course, time is not a condition. Tayammum can also be made when a person fears that, if he has to make wudhu, he will miss the Janaazah salaah.

THE METHOD OF PERFORMING THE JANAAZAH SALAAH.

1. The Mayyit must be placed in front of the people, with the Imaam in line with the Mayyit's chest. The people should form at least three Saffs. If there are many people, an odd number of Saffs should be made. People should make the following Niyyah before the Janaazah salaah: "I am performing the Janaazah salaah for Allaah, and as a du'aa for the Mayyit behind this Imaam."

2. The Imaam will call out the Takbeer Tahreema loudly, while the Muqtadis will say so silently. Both hands will be raised to the ears and then folded below the navel.

3. The Imaam and Muqtadis will then recite the Thanaa silently. After the words "Ta'aalaa Jadduka", the words "Wa Jalla Thanaa'uk" will be added.

4. Then the Imaam (for the second time) will call out the Takbeer (Allaahu Akbar) loudly, while the Muqtadis will say so silently. The hands will not be raised on this occasion. The Imaam and Muqtadis will then silently recite the Durood Ibraheem, which is recited during the Qa'dah Akheera of any salaah.

5. Thereafter, a third Takbeer will be called out exactly like the second. The du'aa of Janaazah will now be recited (this du'aa will be mentioned shortly).

6. After reciting this du'aa, the Imaam will call out the fourth Takbeer loudly, while the Muqtadis will do so silently.

7. Immediately after the fourth Takbeer, the Imaam will loudly make Salaam to the right, and then to the left. The Muqtadis will do so silently.

THE DU'AAS OF JANAAZAH SALAAH.

If the Mayyit is a mature man or woman, the following du'aa must be recited after the third Takbeer of the Janaazah salaah:

Allaahummagh-firli-Hayyinaa-wa-Mayyitinaa-wa-Shaahidinaa-wa-Ghaa'ibinaa-wa-Sagheerinaa-wa-Kabeerinaa-wa-Dhakarinaa-wa-Unthaanaa-Allaahumma-man-Ahyay-tahu-min-naa-fa-ahyihi-alal-Islaam-wa-man-Tawaffay-tahu-min-naa-fa-tawaffahu-alal-Imaan

(Oh Allaah! Forgive our living, our deceased, those of us who are present, those of us who are absent, our young, our aged, our males and our females. Oh Allaah! Those of us whom You keep alive, keep him alive on Islaam. And those of us to whom You give death, give him death on Imaan)

If the Mayyit is an immature boy, then recite the following du'aa:

Allaahummaaj-alhu-lanaa-faratow-waj-alhu-lanaa-ajrow-wa-zukhrow-waj-alhu-lanaa-shaafi'ow-wa-mushaffa'aa
(Oh Allaah! Make him one to preceed us to salvation. Make his separation from us a reward for us, and a treasure. Also make him an intercessor for us, whose intercession will be accepted)

If the Mayyit is an immature girl, the following du'aa must be read:

Allaahummaaj-alhaa-lanaa-faratow-waj-alhaa-lanaa-ajrow-wa-zukhrow-waj-alhaa-lanaa-shaafi'atow-wa-mushaffa'ah
(Oh Allaah! Make her one to preceed us to salvation. Make her separation from us a reward for us, and a treasure. Also make her an intercessor for us, whose intercession will be accepted)

MAS'ALA: If a person does not know the above du'aas, the Janaazah salaah will be made if he merely recites:

“Allaahummagh-fir-lil-Mu'mineen-wal-Mu'minaat”

The Janaazah salaah will even be valid if the person does not recite any du’aa at all. This is so because recitation of these du’aas is Sunnah in the Janaazah salaah; not Fardh.

MAS'ALA: The Janaazah salaah will be nullified by those factors that nullify other salaahs. However, laughing loudly in the Janaazah salaah will not break the wudhu.

MAS'ALA: It is Makrooh Tahreemi to perform the Janaazah salaah in a Masjid, whether the Mayyit is in the Masjid or outside.

MAS'ALA: If a person joined the Janaazah salaah after a few Takbeers were over, he should not say the Takbeer Tahreema and join the Imaam immediately. He must wait for the Imaam to call out the next Takbeer. When the Imaam calls out the next Takbeer, the person must do so with him. After the Imaam has made the Salaams, this person must complete the missed Takbeers without reciting anything in between.

The person who arrives after the fourth Takbeer must say the Takbeer Tahreema and join the salaah without delay.

MAS'ALA: If the Janaazah salaah is performed while wearing shoes, it is necessary that the shoes and the ground be pure. If a person takes off his shoes and performs salaah while standing on top of his shoes, it is only necessary that the shoes be pure.

MAS'ALA: The child of Muslim parents will be regarded as a Muslim. Janaazah salaah will be performed when such a child passes away.

MAS'ALA: If any Muslim was buried without Janaazah salaah being performed for him/her, the Janaazah salaah can still be performed by the grave if it is felt that the body did not blow up or burst.

MAS'ALA: If the Mayyit is a child, the body shopuld be passed on from hand to hand, i.e. every person should carry the child in both his arms before passing on the body to the next person. In this way, the body will be trasnsported to the graveyard.

If the Mayyit is an adult, the body should be placed on a bed (casket) and each person should carry each of the four corners. This must be lifted with hands and placed on the shoulders. First, the front corner of the casket must be carried on a person's right shoulder, followed by a back corner on the right shoulder. Thereafter, the front and back corners on the opposite side must be carried on a person's left shoulder.

MAS'ALA: The people attendiing the funeral must not recite any du'aa or Dhikr in a loud voice.

THE METHOD OF BURYING.

The Mayyit should be carried to the grave as soon as the Janaazah salaah is over. The Mayyit should be lowered into the grave from that side of the grave that is towards the Qibla. This is done by placing the Mayyit on that side of the grave. Thereafter, some people inside the grave will take the Mayyit inside.

MAS'ALA: When people are placing the Mayyit into the grave, they should recite:

Bismillahi-wa-alaa-Mill-lati-Rasoolillah

MAS'ALA: It is Sunnah to place the Mayyit on his/her right side, facing towards the Qibla.

MAS'ALA: It is Mustahab to cover the grave while a woman's body is being lowered into the grave. If there is a danger of her body being exposed, it will be Waajib to cover the grave.

MAS'ALA: The following people may lower the body of a female into the grave:

- Dhi Raham Mahram.
- Ghair Dhi Raham Mahram.
- Dhi Raham Ghair Mahram.

If none of the above are available, an aged male neighbour may do this.

MAS'ALA: Once the body has been placed in the grave, the strips of cloth used to tie the Kafan should be unfastened because they have served their purpose of preventing the Kafan from opening.

MAS'ALA: The grave may be covered using unbaked bricks or stones. It is Makrooh to unnecessarily use baked bricks and planks.

MAS'ALA: When filling the grave with sand, it is Mustahab to begin with the head side. When throwing sand, every person should at least throw three handfuls of sand into the grave. When throwing the first handful recite:

Min-haa-Khalaqnaa-kum

When throwing the second handful, recite:

Wa-feehaa-Nu'eedukum

When throwing the third handful, recite:

Wa-minhaa-Nukhrijukum-Taaratan-Ukhra

MAS'ALA: It is Mustahab to raise the grave like the hump of a camel. It is Makrooh to shape it like a square (or rectangle). It is Makrooh Tahreemi to raise the hump more than a handspan.

MAS'ALA: It is Mustahab to sprinkle water over the grave afterwards.

MAS'ALA: After burial, it is Mustahab to stand at the head side of the grave and recite from the beginning of Surah Baqara (from Alif Laam Meem), till the word "Muflihoon" (five verses). Thereafter, stand at the side of the feet and recite the concluding verses of Surah Baqara, i.e. from "Aamanar-Rasool" till the word "Kaafireen". The intention should be made that reward of this recitation must be granted to the Mayyit.

MAS'ALA: The family of the Mayyit should be consoled and encouraged to exercise patience (Sabr). This is called Ta'ziya.

MAS'ALA: There is great benefit in reciting the Qur'aan and giving Sadaqa with the intention that the Mayyit should receive the reward for this.

MAS'ALA: It is not Makrooh to keep a Kafan ready for oneself. It is Makrooh to keep a grave ready.

MAS'ALA: It is Mustahab for men to visit graves. This should be done at least every Friday.

QUESTIONS.

1. What should be recited when closing the Mayyit’s eyes and mouth?
2. What is the position of the Janaazah salaah? If it is Fardh, what type of Fardh is it?
3. How should the Janaazah salaah be performed?
4. What du’aa must be recited for the Mayyit who is an adult? What is the difference between the du’aa for a boy and the du’aa for a girl?

THE LAWS OF THE MASJID.

1. It is not good to write Qur'aanic verses on the walls and doors of a Masjid.
2. It is sinful to spit or to wipe mucous on the walls of a Masjid. If a person has to spit or clean his nose, he should use a handkerchief or something similar.
3. It is Makrooh Tahreemi to make wudhu or gargle the mouth inside a Masjid.
4. Similarly, it is also forbidden to do business in the Masjid.
5. It is not persmissible for a menstruating woman, or any other person in need of Ghusl, to enter a Masjid.
6. It is not permissible to use a Masjid as a road. Only in times of urgency will it be permissible to pass through a Masjid while going somewhere.
7. It is forbidden to announce for lost items in a Masjid.

THE BATTLE OF BADR (Ramadhaan, 2ND Year after the Hijrah).

Approximately eighty kilometres (80 km) away from Madinah, lies a well by the name of Badr. It was there that a battle took place between the Muslim and the kuffaar. It was for this reason that the battle is called The Battle of Badr.

Madinah lies on the road from Makkah to Shaam. The people of Makkah always passed by Madinah when they travelled to Shaam for business. On the way, they robbed the Muslims and killed their animals. Besides this, they did various things to harm the Muslims. It was due to this that Nabi (sallAllaahu-alayhi-wa-sallam) decided to close this road to the kuffaar so that the Muslims could have some peace.

It once occurred that Nabi (sallAllaahu-alayhi-wa-sallam) received the news that the caravan of Abu Sufyaan was returning from Shaam. Taking three hundred Sahaaba (RadhiyAllaahu-anhum) with him, Nabi (sallAllaahu-alayhi-wa-sallam) left Madinah to stop this caravan from passing. It was then the 2nd of Ramadhaan.

When Abu Sufyaan heard about this, he took another route, but sent someone with a message to Makkah, asking for assistance. The enemies of Islaam were waiting for an opportunity to attack the Muslims, so they sprang to the help of Abu Sufyaan. They gathered an army of one thousand men and marched to Madinah to fight the Muslims.

When Nabi (sallAllaahu-alayhi-wa-sallam) reached Badr, he found the Quraish army waiting there. Nabi (sallAllaahu-alayhi-wa-sallam) then made Mashwara (consulted) with the Muhaajireen and Ansaar. On this occasion, the speeches made by Hadhrat Abu Bakr (RadhiyAllaahu-anhu) for the Muhaajireen, and Hadhrat Sa'd bin Mu'aadh (RadhiyAllaahu-anhu) for the

Ansaar, caused the face of Nabi (sallAllaahu-alayhi-wa-sallam) to light up with happiness. The Muslims then prepared for war.

The Comparison.

The Quraish Army	The Muslim Army
1000 men	313 men
700 camels	70 camels, which were used in turns
100 horses	2 or 3 horses
Had every type of food and drink.	Starving
Very well armed	Let alone arms, they did not even have sufficient clothes.

Assistance from the Unseen.

Since the Quraish arrived first at Badr, they set up their tents in the best spots. There was a water spring there and not too much sand. However, the side where the Muslims set up camp was extremely sandy and there was no sign of water.

Allaah sent a cloud, which provided abundant rain. As a result of the rain, the sand on the side of the Muslims was suppressed, and they managed to make ponds to collect the water. On the side of the Quraish, however, the ground became muddy, making it difficult for them to move.

The Du'aa.

Nabi (sallAllaahu-alayhi-wa-sallam)'s tent was pitched in one corner of the battlefield. There, Nabi (sallAllaahu-alayhi-wa-sallam) was making du'aa to his True Protecting Friend. He was so engrossed in du'aa that his shawl fell off his shoulders.

Nabi (sallAllaahu-alayhi-wa-sallam) made du'aa to Allaah saying, "Oh Allaah! If this handful of people who take Your name are destroyed today, there will be none to take Your name till the

Day of Qiyaamah." He also made du'aa saying, "Oh Allaah! Fulfill Your promise."

Hadhrat Abu Bakr (RadhiyAllaahu-anhu) came to Nabi (sallAllaahu-alayhi-wa-sallam) saying, "Oh Rasulullaah (sallAllaahu-alayhi-wa-sallam)! Your du'aa is accepted. Let us now proceed." Nabi (sallAllaahu-alayhi-wa-sallam) then came out and the Saffs were prepared for battle.

The battle was very fierce, but Allaah granted victory to the Muslims. Seventy kuffaar were killed, seventy were taken prisoner, and the rest fled from the battlefield. The leader of the kuffaar, Abu Jahal, was also killed in this battle. Only fourteen Muslims were martyred. These were eight from the Ansaar, and six from the Muhaajireen.

Treatment of the Prisoners.

There were no prisons during those times. Therefore, prisoners were usually tied up with ropes and kept in a room. However, Nabi (sallAllaahu-alayhi-wa-sallam) distributed the prisoners amongst the Muslims, to look after them. Nabi (sallAllaahu-alayhi-wa-sallam) instructed the Sahaaba (RadhiyAllaahu-anhum) to look after them well. As a result, the Muslims cared well for the people who set out to kill them. The Muslims actually slept on the floor so that the prisoners could sleep on their beds. The Muslims ate dates and a rough barley drink, while they fed proper food to the prisoners.

Amongst the prisoners was the uncle of Nabi (sallAllaahu-alayhi-wa-sallam), Hadhrat Abbaas (RadhiyAllaahu-anhu), and the eldest son-in-law of Nabi (sallAllaahu-alayhi-wa-sallam), Hadhrat Abul Aas (RadhiyAllaahu-anhu). However, they were all treated equally.

Freedom of the Prisoners.

The question then arose with regard to the prisoners: Should they be executed or released on ransom? It was eventually

decided that they all be released on ransom. Consequently, a high ransom was set for the rich prisoners, while a smaller ransom was asked for the poorer ones. The ransom of those prisoners who could read and write, was that they were each to teach ten Muslim children. Those poor prisoners who could not read and write were simply released without any ransom.

After the Battle of Badr.

- The daughter of Nabi (sallAllaahu-alayhi-wa-sallam), Hadhrat Ruqayya (RadhiyAllaahu-anhaa) passed away.
- The youngest daughter of Nabi (sallAllaahu-alayhi-wa-sallam), Hadhrat Faatima (RadhiyAllaahu-anhaa) was married to Hadhrat Ali (RadhiyAllaahu-anhu). The dowry was 132 tolas of silver, which is called the Mahr Faatimi.
- Fasting during the month of Ramadhaan was made Fardh.
- The Kaa'ba was made the Qibla instead of Baitul Maqdas.
- Zakaah was made Fardh.
- The Eid salaah and Qurbaani was made Waajib.

QUESTIONS.

1. When and why did the Battle of Badr take place?
2. What is Badr, and where is it?
3. What was the number of Muslims and the number of kuffaar during the Battle of Badjr?
4. What weapons did the Muslims have during the Battle of Badr?
5. What was the result of the Battle of Badr? How may kuffaar were killed, and how many were taken prisoner?
6. How were the prisoners treated?
7. Who was Hadhrat Ruqayya (RadhiyAllaahu-anhaa)? When did she pass away?
8. When was Hadhrat Faatima (RadhiyAllaahu-anhaa) married? To whom was she married?
9. What is Mahar Faatimi?
10. Mention the incidents that took place during the 2nd year after the Hijrah.

THE BATTLE OF UHUD (Shawwaal, 3rd year after the Hijrah)

Uhud is the name of a mountain near Madinah. From after the Battle of Badr, the kuffaar were preparing to take revenge for their defeat at Badr. Consequently, three thousand fully armed men marched to attack Madinah. This time, Abu Sufyaan was their leader in place of Abu Jahal.

When Nabi (sallAllaahu-alayhi-wa-sallam) heard about this, he marched with 700 Muslims. Initially, there were 300 Munafiqeen who also marched with the Muslims, under the leadership of Abdullah bin Ubayy. However, they fled before the battle so that the Muslims lose courage. The Muslims were therefore left with only 300.

The Muslims then began to make preparations for the battle. Nabi (sallAllaahu-alayhi-wa-sallam) appointed 50 archers to guard a mountain pass so that the kuffaar do not attack the Muslims from the rear. The leader of this group of archers was Hadhrat Abdullah bin Jubair (RadhiyAllaahu-anhu). Nabi (sallAllaahu-alayhi-wa-sallam) gave them instructions not to move from their positions, whether the Muslims won or lost the battle.

The Muslims fought hard, and the kuffaar army became very unstable. The kuffaar eventually fled from the battlefield, whereafter the Muslims began to take possession of what the kuffaar left behind. The archers guarding the pass then thought that they were no longer required to stay at their positions because the Muslims had won the battle. They became overjoyed and, eventually, only ten of them remained at their positions. The rest left to join the other Muslims on the battlefield.

When the kuffaar noticed that only a few Muslims were left at the mountain pass, they seized the opportunity to attack the Muslims from the rear. One of their leaders took a party of men and attacked the Muslims, thus making all the remaining archers martyrs. As they attacked from the rear, the other kuffaar

returned to attack the Muslims from the front. As a result, the Muslims were suddenly caught between two armies.

These sudden attacks had grave consequences for the Muslims. Seventy Sahaaba (RadhiyAllaahu-anhum) lost their lives, including Nabi (sallAllaahu-alayhi-wa-sallam)'s uncle, the Chief of Martyrs, Hadhrat Hamza (RadhiyAllaahu-anhu). He passed away after suffering severe injuries to the chest. In anger, kuffaar women cut off his ears and nose, and also cut open his chest.

Nabi (sallAllaahu-alayhi-wa-sallam) was also seriously injured. Two of his blessed teeth were lost, and the pins of his helmet penetrated his cheeks. However, the Muslims immediately gained control over themselves and pounced back like a hungry lion. Fighting like enraged lions, they sent 33 kuffaar to Jahannam, teaching the kuffaar that Islaam will remain forever, and has not come to be defeated.

Hadhrat Mus'ab bin Umair (RadhiyAllaahu-anhu), who was the flag-bearer of the Muslims during the battle, was martyred. Since he resembled Nabi (sallAllaahu-alayhi-wa-sallam) in appearance, the rumour reached Madinah that Nabi (sallAllaahu-alayhi-wa-sallam) was martyred.

When Hadhrat Faatima (RadhiyAllaahu-anhaa) reached Nabi (sallAllaahu-alayhi-wa-sallam), his face was covered in blood. Hadhrat Ali (RadhiyAllaahu-anhu) brought water in his shield, with which Hadhrat Faatima (RadhiyAllaahu-anhu) washed her father's face. She then burnt a straw mat and used the ashes to stop the bleeding.

Seventy Muslims were martyred in this battle. Martyrs are not bathed before burial and, because of a shortage of time, many were buried in the same graves.

Oh Children! You have seen what damage was caused because of neglecting Nabi (sallAllaahu-alayhi-wa-sallam)'s orders for a little booty. If you want true success, never be negligent of a

single order or Sunnah of Nabi (sallAllaahu-alayhi-wa-sallam). Every Sunnah of Nabi (sallAllaahu-alayhi-wa-sallam) is a sign of success.

During the 3rd year after the Hijrah:

- Nabi (sallAllaahu-alayhi-wa-sallam) married Ummul Mu'mineen, Hadhrat Hafsa (RadhiyAllaahu-anhaa)
- Nabi (sallAllaahu-alayhi-wa-sallam) also married Ummul Mu'mineen, Hadhrat Zaynab (RadhiyAllaahu-anhaa).
- Liquor was made haraam.
- Hadhrat Hasan (RadhiyAllaahu-anhu) was born.

Nabi (sallAllaahu-alayhi-wa-sallam)'S MERCY AND TRUST IN ALLAAH.

The news reached Madinah that a person called Da'thoor, who belonged to the Mahaarib tribe, was on his way to Madinah with 450 men. They intended to secretly rob and plunder the Muslims. Nabi (sallAllaahu-alayhi-wa-sallam) prepared a few Sahaaba (RadhiyAllaahu-anhum) for this. However, when Da'thoor learnt about this, he became so scared that he fled with his men to the mountains.

When Nabi (sallAllaahu-alayhi-wa-sallam) and the Sahaaba (RadhiyAllaahu-anhum) reached the place, they could not find Da'thoor and his men. When the afternoon came, Nabi (sallAllaahu-alayhi-wa-sallam) lay to rest under a tree, hanging his sword on a branch of the tree. The Sahaaba (RadhiyAllaahu-anhum) also did the same, leaving their weapons in the open.

Seizing the opportunity, Da'thoor immediately emerged from the mountain, grabbed hold of Nabi (sallAllaahu-alayhi-wa-sallam)'s sword, and stood over Nabi (sallAllaahu-alayhi-wa-sallam), saying boastfully, "Who will help you now?"

Calm and composed, Nabi (sallAllaahu-alayhi-wa-sallam) replied, "Allaah!" Hearing the name of Allaah from the tongue of Allaah's true Nabi had such an impact upon Da'thoor, that he was struck with fear and began to shiver. This caused him to drop the sword. Nabi (sallAllaahu-alayhi-wa-sallam) then stood up, took hold of the sword, and asked Da'thoor, "Now who will save you?"

Da'thoor never believed in Allaah and was certain of his death. Therefore, he replied, "None but your mercy." Nabi (sallAllaahu-alayhi-wa-sallam) then forgave him. Seeing this miracle and the mercy of Nabi (sallAllaahu-alayhi-wa-sallam), Da'thoor became a Muslim. Although he came to fight for kufr to destroy Islaam, he now fought for Islaam to destroy kufr.

Oh Muslims! Learn to trust in Allaah and to be merciful and generous. Islaam will spread because of this.

INNOCENT BLOOD.

The incident at Bir Ma'oona during Safar, 4th year after the Hijrah.

Nabi (sallAllaahu-alayhi-wa-sallam) had a platform erected in the Masjid, which was called the Suffa. This was like Nabi (sallAllaahu-alayhi-wa-sallam)'s madrassah, as well as an army barracks. Many students lived there, who were volunteers. They neither received any income, nor was there any set means for their food. They worked whenever they had a need, when they used to collect firewood and sell it in the marketplace. Thereby,they fulfilled their needs.

They remained in Nabi (sallAllaahu-alayhi-wa-sallam)'s company, from whom they learnt the Qur'aan, advices, and Islaamic laws. It was for this reason that they were called the Qurra (plural of Qaari).

These people also propagated the Deen. When the need arose, they immediately responded to the order to wage Jihaad in Allaahs' path. They had no provisions for eating and drinking, no clothes and no weapons. Therefore, they marched for months with stones tied to their stomachs. They fought, won, and returned to Madinah.

During Safar of the 4th year after the Hijrah, a person arrived in Madinah, whose name was Aamir bin Maalik. When Nabi (sallAllaahu-alayhi-wa-sallam) told him to accept Islaam, he said that Nabi (sallAllaahu-alayhi-wa-sallam) should send some of his Sahaaba (RadhiyAllaahu-anhum) with him to Najd, where many people would become Muslims. He also assured Nabi (sallAllaahu-alayhi-wa-sallam) not to worry about their safety.

According to the need, Nabi (sallAllaahu-alayhi-wa-sallam) took a pledge from Aamir and sent seventy of the Qurra with him. Along the route, the group had to stop over at a certain place. Close by that place, there lived a tribe to whose leader Nabi

(sallAllaahu-alayhi-wa-sallam) had written a letter. Hadhrat Hiraam bin Milhaan (RadhiyAllaahu-anhu) was sent to him with this letter.

When he delivered the letter, the wretched people attacked him from behind without even reading it. Hadhrat Hiraam (RadhiyAllaahu-anhu) fell to the ground with blood gushing from his wound. Death was close by, but this Shaheed (martyr), because of his desire for martyrdom exclaimed, "By the Rabb of the Kaa'ba! I have succeeded!"

Thereafter, the despised people gathered the tribes in the area, and thousands of them attacked the small group of Sahaaba (RadhiyAllaahu-anhum). They martyred all, but one of the innocent Sahaaba (RadhiyAllaahu-anhum).

Look! How much mercy descended because of the martyrdom of these people!
Look! After their martyrdom, Allaah sent the following message from them to all the Muslims: "Glad tidings for us! We have seen our Rabb. He is pleased with us, and we are pleased with Him."

Remember! A student is he who is a ready volunteer. An Aalim is he who is a preacher and a Mujaahid as well. Piety is not to only sit in a corner. Piety is to serve Islaam when the need arises. A person cannot be a Muslim if there is no desire for martyrdom in his heart.

During the 4th year after the Hijrah:

- Nabi (sallAllaahu-alayhi-wa-sallam) married Hadhrat Ummu Salma (RadhiyAllaahu-anhaa).
- Hadhrat Zaynab (RadhiyAllaahu-anhaa) passed away. Nabi (sallAllaahu-alayhi-wa-sallam) had married her only the previous year (3rd year after the Hijrah)
- Nabi (sallAllaahu-alayhi-wa-sallam)'s other grandson, Hadhrat Husain (RadhiyAllaahu-anhu) was born.

THE BATTLE OF KHANDAQ (Dhul Qa'dah, 5th year after the Hijrah).

Although the kuffaar caused a severe loss to the Muslims in the Battle of Uhud, yet their aims were not yet fulfilled. Let alone their failure to destroy Islaam, they even failed to affect the growth of Islaam. Therefore, they again prepared for war.

In the name of the Kaa'ba, Abu Sufyaan and his companions incited all the Arabs. Even the Jews joined this effort, till an army of approximately ten to fifteen thousand men marched to attack Madinah.

Nabi (sallAllaahu-alayhi-wa-sallam) did not think that it would be suitable for the Muslims to fight outside Madinah. Therefore, according to a suggestion from Hadhrat Salmaan Faarsi (RadhiyAllaahu-anhu), three thousand blessed hands dug a trench around Madinah in six days. The trench (Khandaq) measured 15 yards in width and was 5 yards deep.

Nabi (sallAllaahu-alayhi-wa-sallam) also assisted the Sahaaba (RadhiyAllaahu-anhum) in the digging. Times were very difficult, and the Sahaaba (RadhiyAllaahu-anhum) suffered extreme hunger. While others suffered of hunger, Nabi (sallAllaahu-alayhi-wa-sallam) suffered twice as much. While the Sahaaba (RadhiyAllaahu-anhum) had to tie one rock on their stomachs, Nabi (sallAllaahu-alayhi-wa-sallam) tied two rocks on his.

Abu Sufyaan and his men surrounded Madinah for a month. Since they could not carry on with their work, the difficulties of the Muslims increased. They had to constantly remain in readiness for a battle. Some isolated fights did occur, leading to a few injuries and the death of a few kuffaar. However, help from the heavens was with the Muslims, which struck the kuffaar with tremendous force. A severe windstorm blew, which uprooted the tents of the kuffaar and also set them alight. The kuffaar suffered so greatly that they were forced to flee. In this way, Allaah saved the Muslims. Due to the continuous progress

of the battle, the Muslims missed four salaahs, which had to be performed as Qadhaa.

The leader of the Ansaar, Hadhrat Sa'd bin Mu'aadh (RadhiyAllaahu-anhu) was severely injured during this battle. Shortly after announcing the decision regarding the Banu Quraizah, his wound began to bleed profusely. As a result of this he passed away.

SIEGE OF THE BANU QURAIZAH.

The Banu Quraizah were the third Jewish tribe in Madinah. During the Battle of Khandaq, they betrayed the Muslims by fighting against them instead of abiding by their peace treaty with the Muslims.

Therefore, the Muslims lay seige to their fort for approximately a month. Eventually, they were forced to surrender. They, agreed that Hadhrat Sa'd bin Mu'aadh (RadhiyAllaahu-anhu) should decide what is to be done with them. Consequently, Hadhrat Sa'd bin Mu'aadh (RadhiyAllaahu-anhu) made a decision according to the teachings of the Torah.

On an appointed day, he arrived at the Masjid and announced that all men of the Banu Quraizah who were able to fight, should be executed. All the women and children were to be taken as slaves, while their wealth was to be distributed amongst the Muslims as booty.

During this year, the following took place:

- The command was given for women to adopt Hijaab (pardah).
- Tayammum was made permissible.
- Hajj was made Fardh.
- Nabi (sallAllaahu-alayhi-wa-sallam) married Hadhrat Zaynab bint Jahash (RadhiyAllaahu-anhaa).

THE TREATY OF HUDAYBIYYAH AND THE PLEDGE OF RIDHWAAN (Dhul Qa'dah, 6th year after the Hijrah).

Already five years had passed since Nabi (sallAllaahu-alayhi-wa-sallam) had visited his beloved hometown and the Kaa'ba. During Dhul Qa'dah of the 6th year after Hijrah, Nabi (sallAllaahu-alayhi-wa-sallam) decided to visit the Kaa'ba. Approximately 1400 Sahaaba (RadhiyAllaahu-anhum) accompanied Nabi (sallAllaahu-alayhi-wa-sallam) to Makkah.

When the Muslims reached a place called Hudaybiyyah, which was near Makkah, the kuffaar of Makkah stopped them. Despite great efforts to convince the kuffaar that they only wished to visit the Kaa'ba, the kuffaar would not listen. Eventually, after lengthy discussions, a treaty was signed, which would last for a period of ten years. According to this treaty, the Muslims would be allowed to enter Makkah the following year to perform Umrah. In this treaty, all the conditions proposed by the kuffaar were accepted. Some of these conditions were:

1. The Muslim would return to Madinah this year (6th year after the Hijrah).
2. They would return the following year, but should only stay in Makkah for three days.
3. They would not take anyone from Makkah with them. Any Muslim wishing to remain behind would be left to stay in Makkah.
4. They would not carry any weapons. If they carry swords, these must be sheathed.

On this occasion, Nabi (sallAllaahu-alayhi-wa-sallam) sent Hadhrat Uthmaan (RadhiyAllaahu-anhu) to Makkah to enter into discussions with the kuffaar. When the people of Makkah held him back, the rumour spread that they had martyred him. Upon hearing this, Nabi (sallAllaahu-alayhi-wa-sallam) took a pledge to wage war from the Sahaaba (RadhiyAllaahu-anhum). This pledge was taken beneath an acacia tree. On account of this, they were given the tidings of Allaah's pleasure. It is for this

reason that this pledge is called the Pledge of Ridhwaan (Pledge of pleasure).

During the period of this treaty, Nabi (sallAllaahu-alayhi-wa-sallam) sent many letters to certain kings. The treaty was actually a very great victory for the Muslims. Before the treaty, the Muslims were unable to travel in Arabia because of the Makkans. Therefore, the Arabs did not know what Islaam was all about. They did not even understand the purpose of Islaam.

Once the treaty was signed, the path was opened for the Muslims. They met with many tribes and taught them about Islaam. When people learnt about Islaam, they fell in love with the religion. In a period of two years, the number of Muslims grew from three or four thousand, to approximately fifteen or twenty thousand.

Look! Whereas Islaam was stopped with the sword, it spread so well by good character.

During this year the following events took place:

- ❖ Hadhrat Khaalid bin Waleed (RadhiyAllaahu-anhu) became a Muslim.
- ❖ Hadhrat Amr bin Al-Aas (RadhiyAllaahu-anhu) became a Muslim.
- ❖ Messengers were sent with letters of Islaam to various kings.

THE BATTLE OF KHAIBAR (Muharram, 7th year after the Hijrah).

The Jews could not abide by the conditions of their treaty with the Muslims for even a year. They betrayed the Muslims at every opportunity and assisted the kuffaar against the Muslims. When the Battle of Uhud was about to take place, a group of 300 Munafiqeen betrayed the Muslims by leaving the Muslim army. During the Battle of Khandaq, the Jews openly supported the kuffaar.

The biggest base for the Jews was a town called Khaibar. Nabi (sallAllaahu-alayhi-wa-sallam) grew weary of them and, during the 7th year after the Hijrah, he marched to Khaibar with approximately 1400 to 1500 Muslims, who were with him at Hudaybiyyah.

Hadhrat Ali (RadhiyAllaahu-anhu) played an important role during this battle, whereafter Allaah allowed the Muslims to gain victory. Khaibar then came under Muslim rule.

During Dhul Qa'dah of the same year, Nabi (sallAllaahu-alayhi-wa-sallam) and the Sahaaba (RadhiyAllaahu-anhum) left for Makkah to perform Qadhaa of their Umrah. Calling out "Labbayk", the Muslims entered Makkah, performed the Umrah, stayed for three days, and then returned safely to Madinah.

The following events took place during this year:

- Interest was made haraam.
- Nabi (sallAllaahu-alayhi-wa-sallam) married Hadhrat Safiyya (RadhiyAllaahu-anhaa).

THE BATTLE OF MAUTA (The beginning of war with the Christians, 8th year after the Hijrah).

On the border of Arabia and Shaam, there were many chiefs who were Arabs by birth, but Christians by religion because they

were under the rule of the Christian king in Shaam. One of these was the chief of Busra, whose name was Sharjeel. Without reason, he killed Hadhrat Haarith bin Umair (RadhiyAllaahu-anhu), who was a messenger of Nabi (sallAllaahu-alayhi-wa-sallam). By doing this, he started a war with the Muslims.

Nabi (sallAllaahu-alayhi-wa-sallam) prepared an army of three thousand men. He appointed Hadhrat Zaid bin Haaritha (RadhiyAllaahu-anhu) as the leader of this army. Nabi (sallAllaahu-alayhi-wa-sallam) also said that if anything happened to Hadhrat Zaid bin Haaritha (RadhiyAllaahu-anhu), then Hadhrat Ja'far Tayyaar (RadhiyAllaahu-anhu) was to take over command of the army. If anything happened to him, Hadhrat Abdullaah bin Rawwaaha (RadhiyAllaahu-anhu) was to be the next leader.

Nabi (sallAllaahu-alayhi-wa-sallam) gave the army certain advices before they left. Some of these advices were:

- Do not kill any priests, women, children, and old people.
- Do not destroy trees and plantations.

When the Muslims reached the battlefield, they found that the kuffaar numbered approximately one hundred thousand (100,000). The battle began. Gradually, all three Muslim leaders were martyred. Eventually, Hadhrat Khaalid bin Waleed (RadhiyAllaahu-anhu) took the Muslim flag and successfully managed to return the Muslim army safely. On that day, Hadhrat Khaalid (RadhiyAllaahu-anhu) broke nine swords in the fight.

Only 12 Muslims were martyred in the battle, while countless Christians were killed. It was on this occasion that Nabi (sallAllaahu-alayhi-wa-sallam) gave Hadhrat Khaalid (RadhiyAllaahu-anhu) the title of "Sayfullah" ("The Sword of Allaah").

Hadhrat Ja'far (RadhiyAllaahu-anhu) was the brother of Hadhrat Ali (RadhiyAllaahu-anhu), who was ten years elder than Hadhrat Ali (RadhiyAllaahu-anhu). Initially, Hadhrat Ja'far

(RadhiyAllaahu-anhu)’s right hand was cut off during the battle. Despite the injury, he took the flag on his left hand. Thereafter, his left arm was also cut off, whereafter he fell to the ground. There was an innumerable amount of wounds on his body. All of these were on the front of his body.

Nabi (sallAllaahu-alayhi-wa-sallam) said that he saw Hadhrat Ja’far (RadhiyAllaahu-anhu) flying between Hadhrat Jibra'eel and Mika’eel (Alayhimas Salaam) in Jannah. Allaah had granted him two wings, with which he is able to fly wherever he wants in Jannah. It is for this reason that he received the title of Tayyaar (One who flies).

Remember! This is the first battle between the Christians and the Muslims. Such battles still take place nowadays, and will continue till the Day of Qiyaamah.

Look! You should learn to die in Allaah’s path.

THE CONQUEST OF MAKKAH (8th year after the Hijrah).

The flag of Allaah's Deen on Allaah's House.

The Treaty of Hudaybiyyah was barely two years old when the kuffaar of Makkah tore it to pieces on the 8th year after the Hijrah. During Ramadhaan of the 8th year after Hijrah, our Nabi (sallAllaahu-alayhi-wa-sallam) marched to Makkah with 10,000 Sahaaba (RadhiyAllaahu-anhum).

Abu Sufyaan, who was the leader of the Quraish could not fight the Muslims. He surrendered and Makkah was conquered. Nabi (sallAllaahu-alayhi-wa-sallam) entered Makkah on the 12th of Ramadhaan, riding a camel. However, our Nabi (sallAllaahu-alayhi-wa-sallam) was so humble that his head was lowered, and he was leaning on a post of his carriage. If this was the condition of the leader, one can well imagine what was the condition of the soldiers in Allaah's army. Nabi (sallAllaahu-alayhi-wa-sallam) was wearing a black turban, while Surah Fatah was on his tongue.

The kuffaar of Makkah were shaking with fear. The Nabi whom they had tormented, the Islaam that they had spent their wealth to destroy, and the Muslims whom they had harmed for twenty years; were now in power.

However, mercy is really that person whose first announcement after conquering Makkah was: "Everything that anyone may have done to this day is forgiven. There shall be no revenge on you today."

The second announcement was: "Oh Quraish! Pride on account of your forefathers, your lineage and your families is an act of the period of kufr. Allaah has removed the pride of the period of ignorance. All men are the children of Hadhrat Aadam (Alayhis Salaam), and Hadhrat Aadam (Alayhis Salaam) was made from sand. Allaah's mercy is equal on all, big or small. It is just like

the raincloud is neither miserly towards the fields, nor towards the wells or the mountains.”

There were many people who had still not accepted Islaam by then. Now the path was clear for those who wanted to accept Islaam. This was Islaamic Jihaad.

Look! You must never be boastful at the time of a victory. You should bow before that Allaah, Who has granted you the victory and gave you success. Adopt mercy and kindness instead of revenge. You are from the ummah of Rasulullaah (sallAllaahu-alayhi-wa-sallam), and should therefore be perfect example of mercy.

THE PEOPLE OF ALLAAH IN ALLAAH'S HOUSE.

Nabi (sallAllaahu-alayhi-wa-sallam) entered the Kaa'ba, where there were 360 idols. Nabi (sallAllaahu-alayhi-wa-sallam) purified the Kaa'ba from the filth of these idols. Nabi (sallAllaahu-alayhi-wa-sallam) had all the pictures on the walls of the Kaa'ba scaped off and washed. One of these pictures was the picture of Hadhrat Isa (Alayhis Salaam).

Nabi (sallAllaahu-alayhi-wa-sallam) praised Allaah abundantly and called out the Takbeer excessively. Hadhrat Bilaal (RadhiyAllaahu-anhu) called out the Adhaan from on top of the Kaa'ba. Nabi (sallAllaahu-alayhi-wa-sallam) also thrusted a knife at every idol while reciting the Aayah, **“The truth has arrived and falsehood has vanished. Inacts, falsehood is bound to vanish.”**

When a certain kaafir was brought before Nabi (sallAllaahu-alayhi-wa-sallam), he was shivering with fear. Rasulullaah (sallAllaahu-alayhi-wa-sallam) told him, “Do not be afraid. I am not a king, but the son of a woman from the Quraish.”

Nabi (sallAllaahu-alayhi-wa-sallam) stayed a short while in Makkah, whereafter he proceeded to Hunain. He appointed Hadhrat Uttaab bin Usaid (RadhiyAllaahu-anhu) as the governor

of Makkah, who was then only 18 years old. Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) returned to Madinah.

THE BATTLE OF HUNAIN (8th year after the Hijrah).

Taa'if is the name of a mountain, which is approximately 60 miles from Makkah. A tribe called the Thaqeef lived there. Between Makkah and Taa'if is a plain called Hunain, where the Hawaazin tribe lived. These people disliked the fact that the Muslims had conquered Makkah. Therefore, they prepared to fight the Muslims.

When Nabi (sallAllaahu-alayhi-wa-sallam) learnt about this, he decided to attack Hunain. In Shawwaal of the 8th year after Hijrah, Nabi (sallAllaahu-alayhi-wa-sallam) marched from Makkah with an army of 12,000 men. The Muslims were now strong in number and larger than the enemy, compared to when they fought at Badr, Uhud, Khandaq, and when they were at Hudaybiyyah. As a result of this, some pride came into their hearts, which Allaah does not like.

When the leading portion of the Muslim army came into the sight of the enemy archers, a sudden attack by the archers caused this portion of the Muslim army to retreat. Due to their retreat, the rest of the Muslim army scattered. Only Nabi (sallAllaahu-alayhi-wa-sallam) and ten or twelve Sahaaba (RadhiyAllaahu-anhum) remained on the battlefield.

On this occasion, Nabi (sallAllaahu-alayhi-wa-sallam) said the following words, "I am a Nabi who does not lie. I am the son of Abdul Muttalib!" Abdul Muttalib was the famous leader of the Quraish, who was famous for his bravery.

The rest of the Muhaajireen and Ansaar returned when Hadhrat Abbaas (RadhiyAllaahu-anhu) called for them. They then attacked the enemy with such force that the enemy was was silenced. The women, children and all the wealth of the enemy were left on the battlefield. These were all distributed amongst the Muslims after ten to twelve days.

Much of this booty was given to the leaders of the Quraish, but was later returned to the Hawaazin when their leaders requested to have it back. This is the generosity of Islaam, and the mercy and compassion it shows to the enemies.

THE BATTLE AT TAA'IF.

Taa'if is the same place where Nabi (sallAllaahu-alayhi-wa-sallam) went before the Hijrah, but the arrogant leaders of the place refused to listen to him. The Thaqeef tribe that lived there were famous for their wealth and for their bravery. They were further strengthened by those kuffaar who fled from Hunain. Their fort was very secure, and very well protected, because it was in the mountains.

Since these people wanted to attack the Muslims, Nabi (sallAllaahu-alayhi-wa-sallam) decided to prevent them from doing so. When the people of Taa'if heard that the Muslims were coming, they locked themselves in their fort. The Muslims surrounded the fort and lay siege to it for twenthy days.

This seige put an end to the plans of the Taa'if people to attack the Muslims. In this way, the purpose of the Muslims was achieved. Therefore, Nabi (sallAllaahu-alayhi-wa-sallam) consulted with the Sahaaba (RadhiyAllaahu-anhum), and they decided to leave the place. As they left, Nabi (sallAllaahu-alayhi-wa-sallam) made a du'aa saying, "Oh Allaah! Guide the Thaqeef and grant them the realisation to come to me."

Allaah accepted this du'aa. A few days thereafter, a delegation of the Thaqeef came to Madinah. With great honour, Nabi (sallAllaahu-alayhi-wa-sallam) had a tent erected for them in a corner of the Masjid. After a few days, when they were comfortable in every way, they accepted Islaam.

During this year, a son was born to Nabi (sallAllaahu-alayhi-wa-sallam) from Hadhrat Maariya Qibtiyya (RadhiyAllaahu-anhaa). His name was Ibraheem. Nabi (sallAllaahu-alayhi-wa-sallam) had great love for his son, but the child passed away after a year. A solar eclipse occurred on the day that he passed away. Since the Arabs believed that the sun only eclipses when an important person passes away, Nabi (sallAllaahu-alayhi-wa-sallam) intended to correct this belief when he said, "Verily, the sun and

the moon are signs of Allaah (because Allaah's greatness can be seen in them). They do not eclipse because of the death or birth of anyone." Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) performed the Kusoof salaah with Jamaa'ah.

During this year, the following events also took place:

- Hadhrat Abu Sufyaan (RadhiyAllaahu-anhu) accepted Islaam.
- Nabi (sallAllaahu-alayhi-wa-sallam)'s daughter, Hadhrat Zaynab (RadhiyAllaahu-anhaa) passed away.

THE BATTLE OF TABOOK.

The second battle against the Christians, the Poverty of the Muslims, and their Amazing Courage

During Rajab of the 9th year after Hijrah, the news reached Madinah that many hundreds of thousands of Christians were gathering at the border of Arabia where the Battle of Mauta was fought. It was believed that they intended to attack the Muslims.

Nabi (sallAllaahu-alayhi-wa-sallam) gave the Muslims the command to prepare for battle so that the enemy be stopped at the border. It was the month of Ramadhaan. The heat was unbearable, water springs were dry, and drought was prevailing. In addition to this, the crops were ready to be harvested, the Muslims had no provisions, and the crops would be destroyed because the journey was very long.

However, as soon as the guide of both worlds (sallAllaahu-alayhi-wa-sallam) called the Muslims for Jihaad, the Muslims, who were prepared to sacrifice their lives for Allaah, prepared themselves for battle. They cast off their expectations of the future and stood up in Allaah's path despite the extreme heat, the poverty, and all the other difficulties. This is the Muslim's distinction.

In the same manner, they did not consider their courage or their position when contributing for the battle. They opened their hearts and spend well. Hadhrat Abu Bakr (R.A) took everything he possessed in his home and brought it to Nabi (sallAllaahu-alayhi-wa-sallam). When Nabi (sallAllaahu-alayhi-wa-sallam) asked him, "What have you left for your family?" he replied, "Allaah is Sufficient."

Hadhrat Umar (RadhiyAllaahu-anhu) brought half of everything he owned. Hadhrat Uthmaan (RadhiyAllaahu-anhu) gave 10,000 dinaars and 300 camels with their loads.

An army of 30,000 Muslims was thus prepared. There were also many Muslims who could not afford to join the army. Eventually, when the army proceeded, they were weeping over their inability to join the rest.

When the Muslim army reached Tabook, there was no enemy to be seen. However, the Muslims stayed there for a while, and made treaties with the tribes in that area. Approximately two months later, during the month of Ramadhaan, Nabi (sallAllaahu-alayhi-wa-sallam) returned safely to Madinah with the Muslim army.

It was during the same year that the king, Najaashi passed away. Nabi (sallAllaahu-alayhi-wa-sallam) was very grieved at this news. He made du’aa for Najaashi and performed the Janaazah salaah, even though the body was not in Madinah.

THE HAJJ OF ISLAAM (Dhul Hijjah, 9th year after the Hijrah).

The Muslims has already conquered Makkah the previous year, and had control over the Kaa'ba of Islaam. It is towards this Kaa'ba that Muslims face when performing salaah. Those with blinded minds had made the Kaa'ba a place to keep their idols before this.

Now that the Kaa'ba was free of the filth of idols, Hajj was possible according to Islaamic laws. However, Nabi (sallAllaahu-alayhi-wa-sallam) could not go for the Hajj, but appointed Hadhrat Abu Bakr (RadhiyAllaahu-anhu) as the Amir of Hajj in his place. He left with 300 Sahaaba (RadhiyAllaahu-anhum) to perform the Hajj. Nabi (sallAllaahu-alayhi-wa-sallam) sent Hadhrat Ali (RadhiyAllaahu-anhu) to join them.

Upon reaching Makkah, the following announcement was made: "No Mushrik may come to the Masjidul Haraam after this, and no naked person will be allowed to make Tawaaf."

HAJJATUL WIDAA (The Farewell Hajj – Dhul Qa'dah, 10th year after the Hijrah).

All Allaah's commands had already been conveyed to mankind, and all were practiced upon. There was only one Fardh command that needed to be demonstrated. This was the Hajj. When Dhul Qa'dah arrived on the 10th year after the Hijrah, the announcement for Hajj was made in Arabia. People began to flock for Hajj from all places.

Nabi (sallAllaahu-alayhi-wa-sallam)'s blessed conveyance left Madinah on the 26th of Dhul Qa'dah, accompanied by thousands of Sahaaba (RadhiyAllaahu-anhum). The rest of the Sahaaba (RadhiyAllaahu-anhum) continued travelling to and forth, and would meet each other on the road.

So the brave horsemen of Islaam and Imaan travelled in an illuminated caravan, being led by the guides of all guides as a canopy of mercy for them. They travelled happily, excited with their good fortune.

According to the laws of Hajj, they all reached Arafaat on the 9th of Dhul Hijjah, which seemed like festival of Noor. It was then that the king of all saints delivered a sermon from his camel. Each sentence of this sermon is a source of progress for the world and a lesson in guidance. Here is a translation of some of the sentences:

"Allaahu Akbar! Allaahu Akbar! Allaahu Akbar! There is none worthy of worship but Allaah. He has fulfilled His promise and made His servant succeed. Alone, He has defeated all groups. Only He is Worthy of praise. We seek only His help and ask for His forgiveness. We testify that none is worthy of worship but Him, and that Muhammad (sallAllaahu-alayhi-wa-sallam) is His servant and His messenger."

"Oh people! I advise you to fear Allaah. there are only four things: Never ascribe partners to Allaah, never murder a person,

never commit adultery, and never steal. Oh people! There will be no prophet after me, and no ummah after you. Are you not listening?"

"Listen! Worship you Rabb, perform your five daily salaahs, fast during Ramadhaan, pay Zakaah and obey your Muslim rulers. You will then enter Jannah in peace."

"Listen! Perhaps you will not see me afer this. Oh people! Your women owe rights to you, and you owe rights to them. They rights they owe to you are that they protect your honour and never carry out any indecent act. The rights that you owe to them is that you provide food and clothing for them in good faith. No woman may spend from her her without her husband's permission."

"Look! Treat women well. They are Allaah's slaves. Allaah has given you superiority over them, so fear Allaah with regard to women. Oh people! A single morning or evening spend in Jihaad in Allaah's way is better than this whole world and whatever it contains."

"Oh people! Beware! Never oppress! Beware! Never oppress! Beware! Never oppress! It is wrong to take the wealth of any person without his consent. Oh Muslims! Beware never to go astray or become kuffaar after me by severing each other's heads. Listen and understand well what I am saying."

"Remember! Every Muslim is the brother of a Muslim, and all Muslims are brothers. Never oppress each other and never disgrace anyone. I am leaving two things with you, with which you will never go astray as long as you hold fast to these two. These are Allaah's Book (Qur'aan) and the Sunnah of His Nabi (sallAllaahu-alayhi-wa-sallam)."

"Oh people! Have I conveyed Allaah's commands, about which you will be questioned?"

All the Sahaaba (RadhiyAllaahu-anhum) replied, “We testify that you have certainly conveyed the message, discharged your responsibility, and have not been negligent in advising.”

Upon hearing this, Nabi (sallAllaahu-alayhi-wa-sallam) exclaimed, “Oh Allaah! You be Witness! Oh Allaah! You be Witness! Oh Allaah! You be Witness!”

Thereafter, Nabi (sallAllaahu-alayhi-wa-sallam) again addressed the Sahaaba (RadhiyAllaahu-anhum) saying, “Those of you present here should take the message to those who are absent.”

It was then that Allaah also testified to the completion of the Deen, when Allaah revealed the verse, **“Today I have completed your Deen for you, completed My favour on you, and have chosen Islaam as your religion.”**

PREPARING FOR THE JOURNEY TO THE HEREAFTER (10th year after the Hijrah).

The Muslims had won great battles. Although they were not completely at rest, the Muslims now had their own rule. The conversion of Arab tribes to Islaam began after the Treaty of Hudaybiyyah. After the conquest of Makkah, Islaam became even more accepted, till the fragrance of Islaam has swept throughout Arabia. Groups of Arabs began to arrive from all areas to accept Islaam.

However, an intelligent observer would realise that the success of Islaam and it's widespread progress indicates that the soul of Muhammad (sallAllaahu-alayhi-wa-sallam) would now not want to remain long in this world. This was because he had already fulfilled the objective he had come for.

Islaamic teachings were complete. The garden of Islaam had taken root and begun to flourish in the ground of people's hearts. Islaam now had a base and Allaah's Noor was protected so well that a thousand tornadoes could not extinguish. The purpose of Nubuwwah and Risaalah was fulfilled.

As Islaam progressed, Nabi (sallAllaahu-alayhi-wa-sallam)'s attention shifted more to Allaah's remembrance. Nabi (sallAllaahu-alayhi-wa-sallam) was now old enough to take a rest, but the chief of the Ambiya (sallAllaahu-alayhi-wa-sallam) would not. He spent the nights standing in worship before Allaah, due to which his feet used to swell. It is forbidden for the ummah to fast continously for a few days without Iftaar, but it was permissible for Nabi (sallAllaahu-alayhi-wa-sallam). He therefore fasted in this manner.

Although Nabi (sallAllaahu-alayhi-wa-sallam) was not very old, it was the endless difficulties and hardships that caused him to become very weak. His years of restlessness now started to have an effect on his body.

If you really love Rasulullaah (sallAllaahu-alayhi-wa-sallam), you should learn from his behaviour.

THE SUN OF ISLAAM SETS.

The Demise of Nabi (sallAllaahu-alayhi-wa-sallam) in the 11th year after the Hijrah.

Allaah's Deen has been completed. Finally, every head in Arabia bowed before One Allaah. The purity of Islaam had taken root in people's hearts, and they hated Kufr, Shirk and sin. Nabi (sallAllaahu-alayhi-wa-sallam) had completed his duty, and he now only waited for the final message.

On the 27th Safar, 11 years after the Hijrah, Nabi (sallAllaahu-alayhi-wa-sallam) began to suffer from severe headaches, coupled with high fever. This caused him to grow extremely restless and weak. It was even difficult for him to go to the Masjid for salaah. He could not walk without the support of others. Eventually, he became even too weak to do this, and had to perform 17 salaahs at home.

It was during this period that Nabi (sallAllaahu-alayhi-wa-sallam) said, "The nations before you used to make Sajdah by the graves of their Ambiyaa and saints. May Allaah's curse be on them. You people must never do so."

On the morning of Monday, 12th Rabee'ul Awwal, Nabi (sallAllaahu-alayhi-wa-sallam) felt better. He raised the curtain from his room, and looked at the Jamaa'ah salaah being performed. His face was like the illuminated page of the Qur'aan.

Nabi (sallAllaahu-alayhi-wa-sallam) then let go of the curtain and slowly walked to the Masjid. Hadhrat Abu Bakr (RadhiyAllaahu-anhu) was the Imaam, and Nabi (sallAllaahu-alayhi-wa-sallam) sat down and led him in the salaah. This was the final appearance of Nabi (sallAllaahu-alayhi-wa-sallam).

This comfort that he showed was not really comfort, but a final bit of self-control. That afternoon, the pain and thirst increased. Nabi (sallAllaahu-alayhi-wa-sallam) used the Miswaak and gave

the following message as the last advice to his ummah: "(Guard) Salaah and the (rights of) your slaves."

Thereafter, his soul departed to Allaah, the Beloved. Nabi (sallAllaahu-alayhi-wa-sallam) passed away saying, "Allaahumma Bir Rafeeqil A'laa".

Innaa Lillaahi wa Innaa Ilayhi Raaji'oon!

The Sahaaba (RadhiyAllaahu-anhum) were shocked. There was panic in Madinah and every wall was covered with sorrow. The throne of Nabuwwa was now empty forever. Even the angels mourned, and voices from the unseen offered condolences.

It was a Monday.
The date was the 12th of Rabee'ul Awwal, corresponding to the 8th of June 632.
The time was between Zuhr and Asr.
Nabi (sallAllaahu-alayhi-wa-sallam)'s age was 63.

DEPUTISATION.

The first question that arose after the demise of Nabi (sallAllaahu-alayhi-wa-sallam) was the appointment of a deputy, who would see to the affairs of the Muslims so that no conflicts and corruption and evil takes place. The senior members of the Muhaajireen and Ansaar decided that Hadhrat Abu Bakr (RadhiyAllaahu-anhu) should be the deputy (Khaleefa).

GHUSL AND KAFAN.

Hadhrat Ali (RadhiyAllaahu-anhu) and Hadhrat Abbaas (RadhiyAllaahu-anhu) bathed Nabi (sallAllaahu-alayhi-wa-sallam). Maintaining the greatest respect, they bathed Nabi (sallAllaahu-alayhi-wa-sallam) with his clothes still on, by pourng water over the clothes. Thereafter, they shrouded Nabi

(sallAllaahu-alayhi-wa-sallam) in three sheets of cloth, taking care that no part of his body is seen while doing so.

THE JANAAZAH SALAAH.

According to the Fatwa (ruling) of Hadhrat Abu Bakr (RadhiyAllaahu-anhu), the Sahaaba (RadhiyAllaahu-anhum) made groups of twos and fours, whereafter they entered the room from one side, recited Durood and Salaams, and left the room from the opposite side. This continued till the evening of Tuesday.

THE BLESSED GRAVE.

With regard to the grave, Hadhrat Abu Bakr (RadhiyAllaahu-anhu) reported that Nabi (sallAllaahu-alayhi-wa-sallam) said, "Allaah takes the souls of His Ambiya (Alayhimus Salaam) at the place where He wants them to be buried." Since Nabi (sallAllaahu-alayhi-wa-sallam) passed away in the room of Hadhrat Aa'isha (RadhiyAllaahu-anhaa), the grave was dug in the same room. Rasulullaah (sallAllaahu-alayhi-wa-sallam) was then buried there.

Hadhrat Talhaa (RadhiyAllaahu-anhu) dug the grave on Tuesday evening, and the guide of the worlds (sallAllaahu-alayhi-wa-sallam) was laid to rest after midnight. It was as if a treasure of of light was being kept in trust.

May Allaah's choicest mercies and peace be on him forever; whenever thoughful people think of him and whenever the negligent ones fail to think of him as well.

TURN YOUR ENEMIES INTO YOUR FRIENDS.

Allaah Ta'aala says in the Qur'aan, **"Reply to evil with such character that suits the occasion, and is the very best. In this manner, your arch enemy will become your bosom friend."**

If a person slaps you, it will be permissible to slap him in return; i.e. to reply to evil with another evil. However, Allaah likes it best if evil is replied to with a good reply, which will make the evil-doer ashamed of his acts so that he des not repeat it again. In this manner, evil is stopped, and the evil-doer is reformed. Evil is therefore cut off from the root, whereas, when evil is replied to with another evil, the evil is not stopped. Instead, evil revenge is also evil.

There are many stories of saints that teach us this lesson. Here are a few such stories.

(1) The story of Hadhrat Zainul Aabideen (Rahmatullah-Alayhi).

Once the son of Hadhrat Husain (RadhiyAllaahu-anhu), whose name was Hadhrat Zainul Aabideen (Rahmatullah-Alayhi), was going to the Masjid with a few of his servants. A person came and began to swear the son of Hadhrat Husain (RadhiyAllaahu-anhu).

When the servants wanted to stop the person, Hadhrat Zainul Aabideen (Rahmatullah-Alayhi) immediately prevented them. He came forward and silently told the person, "What you have said about me is very little. I have many more evils in me, which you do not know about. Come with me, I will show you."

The person remained silent, and Hadhrat Zainul Aabideen (Rahmatullah-Alayhi) took him to his home. There, Hadhrat Zainul Aabideen (Rahmatullah-Alayhi) gave the person a set of

clothes and a thousand dirhams in cash. The man was extremely embarrassed about what he did. He asked Hadhrat Zainul Aabideen (Rahmatullah-Alayhi) for forgiveness and said, "I have understood. You are the grandchild of Rasulullaah (sallAllaahu-alayhi-wa-sallam). Only you can be like this."

(2) The story of Hadhrat Umar bin Abdul Azeez (Rahmatullah-Alayhi).

Hadhrat Umar bin Abdul Azeez (Rahmatullah-Alayhi) was a great Khaleefa of his time. He once went to the Masjid at night, where someone happened to be sleeping. In the darkness, his foot accidentally struck the sleeping person. The person got up and shouted, "Are you mad?" Hadhrat Umar bin Abdul Azeez (Rahmatullah-Alayhi) immediately replied, "No."

The servant who accompanied Hadhrat Umar bin Abdul Azeez (Rahmatullah-Alayhi) became very angry because the person displayed such rage, although he was the one who was at fault by sleeping in the way. Hadhrat Umar bin Abdul Azeez (Rahmatullah-Alayhi) prevented his servant from taking any action and said, "There is no need to become angry. He merely asked whether I was mad, to which I replied by saying no. That is the end of the story. There is no need to fight about it."

(3) The story of Hadhrat Imaam Abu Haneefa (Rahmatullah-Alayhi).

Hadhrat Imaam Abu Haneefa (Rahmatullah-Alayhi) was a very great Aalim and saint, who worshipped Allaah very much. He was also very wealthy. He used to remain busy in Nafl salaah all night. He would perform the Fajr salaah with the same wudhu that he made for the Isha salaah. He would recite the entire Qur'aan in a single night. People had great respect for him, and admired his knowledge and greatness.

Hadhrat Imaam Abu Haneefa (Rahmatullah-Alayhi) was once teaching a lesson to thousands of students sitting before him. A person suddenly arrived and loudly began to speak ill of him. Hadhrat Imaam Abu Haneefa (Rahmatullah-Alayhi) did not pay any attention to the person and continued to teach. He also

prevented his students from taking any action. The person continued to swear and abuse the Imaam till he grew tired and fell silent.

When the lesson was finished and the Imaam left for home, the person followed him home and continued to abuse the Imaam. Eventually, when Hadhrat Imaam Abu Haneefa (Rahmatullah-Alayhi) reached his house, he stood at the door and told the person, "This is my house. If you have already said what you want, then please allow me to leave you. Otherwise, you may now complete what is still left while I am present. It would even be better if you come in, be seated, and swear me at leisure."

The person was so affected by the noble character of the Imaam, that he asked for forgiveness and repented from ever repeating such an act again.

Look! Evil can be repelled by evil, but this will not stop the evil. This will not turn an enemy into a friend. However, if an evil is repelled by good character, the evil will stop, and the enemy will become a friend.

Remember! A Muslim is there to stop evil, to introduce noble character, and to turn enemies into friends by the power of good character.

Hadhrat Abu Dharr (RadhiyAllaahu-anhu) stayed with Nabi (sallAllaahu-alayhi-wa-sallam) for a long time and was always ready to give his life for Nabi (sallAllaahu-alayhi-wa-sallam). Once, when someone insulted him very severely, he siged and said, "Brother! The pit of death is ahead. If I pass by it easily, then you may say things that are much worse, because I could not be bothered. However, if I am trapped there, then whatever you have said is true. It would be wrong of me to become angry."

Upon hearing this, the person became embarrassed and asked Hadhrat Abu Dharr (RadhiyAllaahu-anhu) for forgiveness. He

then always remained a well wisher for Hadhrat Abu Dharr (RadhiyAllaahu-anhu).

HOW TO MAKE A HOME IN THE HEART OF AN ENEMY.

You have already learnt how the kuffaar dropped a mountain of hardships on Nabi (sallAllaahu-alayhi-wa-sallam) and the Muslims. They made him suffer so much that he was eventually forced to leave Makkah. However, they did not even allow him any rest in Madinah. They constantly attacked Madinah and made all the Arabs enemies of the Muslims. Every effort was made to destroy Islaam and the Muslims.

During all these battles, many Muslims lost their lives. Many of Nabi (sallAllaahu-alayhi-wa-sallam)'s relatives, including his beloved uncle, Hadhrat Hamza (RadhiyAllaahu-anhu), were martyred in these battles.

However, when the Muslims conquered Makkah, not only did they forget taking revenge, they were even prohibited from speaking ill of the kuffaar.

A gathering was called, wherein all the people of Makkah were present. Nabi (sallAllaahu-alayhi-wa-sallam) addressed them saying, "Whatever had happened, has already happened. Forget the past. You are all free."

When the Muslims received large mounts of booty in the Battle of Hunain, Nabi (sallAllaahu-alayhi-wa-sallam) called for the old enemis of Islaam in Makkah, and gave them large portions of the wealth. In this manner, all the booty was distributed amongst them. The result of this was that they became bosom friends of Islaam, just as they were once arch-enemies of Islaam.

Nabi (sallAllaahu-alayhi-wa-sallam)'s Foster Sister.

In the Battle of Awtaas, several thousands of the enemy were taken as prisoners. One of the prisoners was a lady called Sheema, who was Nabi (sallAllaahu-alayhi-wa-sallam)'s foster sister.

When she told the Muslims that she was the sister of their Nabi (sallAllaahu-alayhi-wa-sallam), they took her to him. At that time, Nabi (sallAllaahu-alayhi-wa-sallam) was not merely a poor Nabi, but he was by then the greatest guide of the Arabs. By then, all the leaders of Arabia had bowed to him. Other people in this position would be proud, and, let alone a foster sister, they would not even give the least consideration to their blood bothers and sisters.

Here, on the contrary, Nabi (sallAllaahu-alayhi-wa-sallam) recognised Sheema. He rose out of respect, spread his shawl on the ground, and courteously allowed her to sit on it. Upon Nabi (sallAllaahu-alayhi-wa-sallam)'s insistence, she accompanied him and stayed with him like a sister.

However, Hadhrat Sheema (RadhiyAllaahu-anhaa) longed to return to her home. Therefore, Nabi (sallAllaahu-alayhi-wa-sallam) gave her several camels and many goats, and sent her to her home with great honour and security.

EVIL ACTS.

Backbiting, Carrying Tales, and Lying.

BACKBITING.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) once asked the Sahaaba (RadhiyAllaahu-anhum), "Do you know what is backbiting?" When the Sahaaba (RadhiyAllaahu-anhum) asked to be told, Nabi (sallAllaahu-alayhi-wa-sallam) said, "Backbiting is when you say such things about your brother in his absence, which he will dislike."

Thereupon, one Sahaabi (RadhiyAllaahu-anhu) asked, "Oh Rasulullaah (sallAllaahu-alayhi-wa-sallam)! What if he has that which we talk about." (E.g. If the person is in the habit of lying, and people say in his absence that he is a liar).

Rasulullaah (sallAllaahu-alayhi-wa-sallam) replied, "This is backbiting. If he does not have that which you talk about, then it will be slander."

So Remember! When someone is not present, never speak anything about him, which he would dislike if he heard about it. This will be backbiting.

Examples of this are:

- Calling someone "stupid".
- Saying that someone is mad or foolish.
- Exposing a defect in someone's ears, eyes, nose, etc.
- Insulting someone's lineage or family.
- Speaking ill of someone's clothing, house, etc.

The hadith teaches us that speaking in this manner will be called backbiting if the fault is really found in the person; e.g. when he/she is really foolish, one-eyed, untidily dressed, etc.

However, if the person is not really like this, but you say that he/she is like that, then you will be guilty of two major sins. The first sin is that of slander, while the second is that of backbiting.

You must also remember that, just as backbiting takes place with the tongue, it is also done by indication of the eyes, nose, hands, etc. For example, you do not say that a person is one-eyed, but you indicate this with your hands. This is also haraam.

One of Nabi (sallAllaahu-alayhi-wa-sallam)'s wives was Hadhrat Aa'isha (RadhiyAllaahu-anhaa). Once, while she was talking to Nabi (sallAllaahu-alayhi-wa-sallam), mention wasd made of his other wife, Hadhrat Safiyya (RadhiyAllaahu-anhaa), who happened to be short. Although Hadhrat Aa'isha (RadhiyAllaahu-anhaa) did not say that Hadhrat Safiyya (RadhiyAllaahu-anhaa) was short, she indicated towards this with her hand.

Nabi (sallAllaahu-alayhi-wa-sallam) immediately warned her about this by saying, "You have carried out an act, which will contaminate all the oceans if it was mixed with it."

In brief, a person will be guilty of the haraam act of backbiting if he/she says something about another person in his/her absence, which the person will dislike. Similarly, one will also be guilty of backbiting by imitating another person, or by exposing his/her faults by some sort of indication.

THE EVILS OF BACKBITING.

1. The obvious evil of backbiting is that it creates enmity between people.

2. While sitting, it spoils a person's life for no reason.

3. Everyone looks down on a person who backbites. They also stay away from the backbiter because they know that just as he/she tells them about the fauls of others, he/she will also speak about their faults in front of others.

4. Backbiting is an extremely unjust act because no person is free from faults. Every person has some fault. Only Allaah is free from all faults. Therefore, look at your own faults because it is very unjust to count the faults of others. Just think: “If anyone has to tell others about my faults, how will I feel when I come to know about it?”

5. Backbiting is type of stealing. The person who backbites can never rest in ease because he always fears that he will face problems if people find out what he is saying about them.

Wise people have mentioned that you should never be a friend of someone who backbites.

Hadhrat Maalik bin Dinaar (Rahmatullah-Alayhi) was a great saint who lived a long time ago. A dog once came to sit in front of him. When people tried to chase the dog away, he told them, “Leave it alone. This dog is better than a friend who backbites.”

Remember something else. There are two types of defects. **One type** is that, which a person cannot do anything about, e.g. being blind, crippled, paralysed, etc. If you insult a person for these defects or if you talk about such defects in a degrading manner, then think about whom you are insulting. You are actually showing disrespect to Allaah because you are asking Him as to why He made the person like that. You are also being ungrateful to Allaah for saving you from these defects.

You should think that the same Allaah, Who made these people blind or crippled, has the ability to make you the same as they are.

You should rather take a lesson from these unfortunate people, and fear Allaah. Instead of looking down on them, you should be sympathetic towards them and be grateful to Allaah for not placing you in the same position.

The **second type** of defect is that, which is created by a person's own doings; e.g. lying, taking bribes, consuming intoxicants, gambling, etc. These should never be exposed with the intention of disgracing a person. Yes, you should advise the person privately for his/her own good. You must not advise the person in such a manner that he/she becomes stubborn. If the person taked heed, well and good. Otherwise, the matter rests between him and Allaah.

You should take account of your own faults and correct yourself. The worst fault in another person may never harm you, but the littlest fault within yourself is sufficient to harm you.

In the Qur'aan, Allaah has given the example of backbiting as eating the flesh of your dead brother. A person will despise this by merely thinking about it. Similarly, you should also despise backbiting by merely thinking of it.

When Nabi (sallAllaahu-alayhi-wa-sallam) went for Mi'raaj, he saw some people who had copper fingernails. They were scratching their faces and chests with these nails. When Nabi (sallAllaahu-alayhi-wa-sallam) asked Hadhrat Jibra'eel (Alayhis Salaam) about these people, he was told that they were those who ate other people's flesh in this world, and destroyed their honour, i.e. people who indulged in backbiting.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) has mentioned that backbiting has a worse effect on a person's good acts than fire has on dry grass. This means that backbiting destroys all a person's good acts.

MAS'ALA: Just as it is haraam to backbite about a Muslim, it is haraam to backbite about a kaafir as well.

CARRYING TALES.

Like backbiting, carrying tales is also a grave sin. It is such a despised evil, that it even destroys families and countries. The tale carrier makes up all true and false stories, thereby inciting

people against each other. Eventually, relationships break and it even leads to a fight.

There is a famous incident of a tale carrier. When someone wanted to take him as a slave, he said with great respect, "Master. I have many good qualities, but I suffer from one evil. I am asking you forgiveness for this from now. This evil is that I carry tales. Try as a may, I cannot help carrying tales."

The master said, "Carrying tales is not such a grave evil due to which I should not keep you as my slave. You work for me. The most that will happen is that I will not listen to you when you speak ill of anyone."

Folding his hands, the slave said, "Master. If you do not even keep this evil in mind, then I have many excellent qualities. You will be pleased with all my work."

Consequently, the master kept the slave, who was a very intelligent person and carried out every duty well. The master was very pleased with him, and he gradually began to trust him completely.

One day, this slave came to his master and, making false expressions with the face, sat down with his master very silently. The following discussion took place:

Master: "What has happened? Why are you so silent?"
Slave: "Oh my master! Today, I have seen such a thing, about which I cannot be patient. My heart is weeping."
Master: "What is the matter?"
Slave: "If you will forgive the disrespect, I shall inform you."
Master: "Do say! When you say something of benefit to me, there can be no disrespect. Infact, you will be more valued."

Bringing tears to his eyes, the slave continued.
Slave: "It is something about your wife, which cannot be mentioned."
Master: "Tell me what it is!"

Slave: "She has an evil plan for you. She wants to kill you. But do not take my word for it. See for yourself."

The master was extremely confused. He thought very hard about the reason for which his wife would want to kill him. He also thought about the words of the slave: "But do not take my word for it. See for yourself." However, he never asked his wife about it, and decided to keep watching her.

Once the slave had cast the husband in doubt, he now approached the wife. He spoke to her in sweet words, whereafter he convinced her that her husband was upset with her and intended to marry another woman. He advised her to cut off a few hairs from her husband's beard with a razor. She was to bring the hairs to him, and he would read something on it. He told her that this would ensure that her husband does whatever she wills, and that he forsakes the other woman.

The wife believed him. One night, when her husband fell asleep, she took hold of a razor. As she drew closer to him to cut off a few hairs from his neck, his eyes suddenly opened. He now became convinced of the words of the slave. Unable to control his anger, he snatched the razor from her and slit her throat, killing her instantly.

The husband was arrested for killing his wife, due to which he was senteneced to be hanged. As a result, husband and wife were dead, and a home was destroyed. May Allaah save us all from such happenings. Tale carrying is a grave evil inacts.

It is for this reason that Nabi (sallAllaahu-alayhi-wa-sallam) said, "The tale carrier shall never enter Jannah."

LYING.

Lying is the root of all other sins and evil habits. A liar is not afraid to steal, bribe, forsake his Imaan, or any other sin. This is because he believes that he will be able to cast a veil over these

sins with his lies. In this way, he believes, he will be able to do what he wants, as well as save his name.

It is for this reason that Nabi (sallAllaahu-alayhi-wa-sallam) said, “Lying leads to evil, and evil leads to Jahannam.”

The Qur'aan and Ahadeeth constantly remind Muslims to always speak the truth. Truthfulness leads to success, while lying leads to destruction. You have already learnt the story of Hadhrat Abdul Qaadir Jaylaani (Rahmatullah-Alayhi), who spoke the truth to the robbers. As a result of his truthfulness, his life and wealth were saved. In addition to this, all the robbers made Taubah and became good Muslims.

You must also remember that it is not even permissible to lie when making jokes. Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, “Destruction be to the one who lies to make people laugh. Destruction be to him! Destruction be to him!” How severe is this curse of Nabi (sallAllaahu-alayhi-wa-sallam)? May Allaah save us all from this curse. Aameen.

It is also forbidden to be deceptive in speech. Nabi (sallAllaahu-alayhi-wa-sallam) said, “The worst betrayal is to say something to your brother, which he regards to be true, but is actually not so.”

In short, it must be remembered that it is compulsory for a Muslim to be truthful at all times. He must always speak clearly, always be concerned about the truth, and always look for the truth.

Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned that Allaah calls such a person a Siddeeq. May Allaah grant us all the Taufeeq to be truthful. Aameen.

NEIGHBOURS.

Nabi (sallAllaahu-alayhi-wa-sallam) once said, “By Allaah! He is not a Mu'min! By Allaah! He is not a Mu'min! By Allaah! He is not a Mu'min!”

“Who, Oh Rasulullaah (sallAllaahu-alayhi-wa-sallam)?” asked the Sahaaba (RadhiyAllaahu-anhum). Nabi (sallAllaahu-alayhi-wa-sallam) replied, “The person whose neighbour is not safe from his evil.”

Our Nabi (sallAllaahu-alayhi-wa-sallam) also said, “The person whose neighbour remains hungry while he eats to the fill, does not deserve to be called a Mu'min.”

There are three types of neighbours.

The first type of neighbour is that neighbour who has only one right, the second is that neighbour who has two rights, while the third type is the neighbour who has three rights.

The neighbour with three rights is that neighbour who is also a Muslim and a relative. He has the right of being a relative, the right of being a neighbour, and the right of Islaam (being a Muslim).

The neighbour with two rights is that neighbour who is a Muslim. He has the right of being a neighbour, as well as the right of Islaam. The neighbour with only one right is that neighbour who is not a Muslim. It is compulsory for a Muslim to treat each of these neighbours well.

Nabi (sallAllaahu-alayhi-wa-sallam) said, “Allaah placed so much stress on treating neighbours kindly, that I began to think that neighbours will soon be given a share in inheritance (like relatives).” This means that the only difference between treatment of relatives and treatment of neighbours is that relatives receive a portion of a person’s inheritance. Neighbours

will not inherit from a person. Apart from this, neighbours and relatives should be treated equally in all aspects, like kindness, love, assistance, respect, service, etc.

We should also remember that neighbours are not only those who live beside the wall of your house. Nabi (sallAllaahu-alayhi-wa-sallam) said that neighbours include forty houses around a person; i.e. forty houses to the right, left front and back of a person. Of these, the most worthy of being called a neighbour is the one whose door is closest.

We should also remember that the rights of neighbours do not only mean that you should not harm him. It also means that you should bear difficulties on his behalf. There is no real good in not harming your neighbour because a brick or stone lying next to a person also does not harm him. A real virtue will be to endure hardships for your neighbour. Then too, you should not only endure hardships for him, but you should do as much good to him as you possibly can.

There was once a saint who had many mice in his house. Someone advised him to keep a cat at his house, which would cause the mice to run away. The saint said, "Where would they run to? To my neighbours houses? Then they will suffer the difficulty I am suffering. How can I choose for them what I would not want for myself?"

A goat was once slaughtered in the house of Hadhrat Abdullaah bin Umar (RadhiyAllaahu-anhu). When he repeatedly asked whether any meat was sent to his Jewish neighbour, someone asked, "Why are you so concerned about this?" He replied, "The Jew is our neighbour, and Nabi (sallAllaahu-alayhi-wa-sallam) always stressed that we should treat our neighbours well." On that occasion, Hadhrat Abdullaah bin Umar (RadhiyAllaahu-anhu) never tasted the meat till some of it was sent to the Jewish neighbour.

Hadhrat Abu Dharr (RadhiyAllaahu-anhu), who was a devoted companion of Nabi (sallAllaahu-alayhi-wa-sallam), used to say,

“The advice of my beloved [Rasulullaah (sallAllaahu-alayhi-wa-sallam)] was that extra gravy should be made when cooking meat, so that some of it could be sent to the neighbours.”

There was once a person who was suffering great poverty. He was therefore forced to look for employment outside town. Before leaving, he left a letter with his wife. The letter was addressed to his neighbour, who happened to be a saint. The letter read: “I have to leave town to seek employment. Please fulfill the duties that are compulsory on you as my neighbour. Besides being your neighbour, my wife and children have no wealth at home.”

The following day, the family was starving. The wife therefore sent the letter to the saint. Although the saint was poor himself, Allaah gave him the courage to send whatever he had in reply to the letter. He put his neighbour’s wife at ease by informing her, “Do not worry. As the means arrive, I will continue to fulfill my duty.”

This was a true saint; someone who regarded the debt he owed to his neighbour to be more important than his own needs.

You should always keep the following duties in mind:

1. Respect your neighbours. Always be the first to greet, and inquire about their welfare whenever possible. Speak to them with respect.
2. Share in their happiness and grief. Always be ready to assist them in any work.
3. If your neighbour falls ill, inquire about his health. Call for a doctor and make every effort to cure him.
4. Take care of your neighbour’s house when he is out. Do his necessary duties for his family, and get them the goods the may need.
5. Treat your neighbour’s children like your own. Make their education and upbringing your concern.
6. If your neighbour askes for a loan, give him the loan and whatever other assistance he requires.

7. Send to your neighbour whatever you may receive. Appreciate whatever your neighbour sends for you. Nabi (sallAllaahu-alayhi-wa-sallam) said, “Never think little of your neighbour’s gift. Appreciate his gift, even if it is the hoof of a goat.”
8. Never peep into your neighbour’s house, or stand in such a place whereby you may see something that is embarrassing for them.
9. When building, always consider the position of your neighbour. Your building must never obstruct his house in any way.
10. Never hammer a nail into your neighbour’s wall without his permission.
11. If your neighbour needs to use your wall to place a beam or roof for his house, you should allow him to do so.
12. You should never forget that Nabi (sallAllaahu-alayhi-wa-sallam) made neighbours the measure to judge wheher a person is good or bad. Nabi (sallAllaahu-alayhi-wa-sallam) said, “If your neighbour praises you, then you are really a good person. If your neighbour is unhappy with you, you cannot be a good person.”

SERVING THE CREATION, KINDNESS, COMPASSION AND WELL-WISHING.

A result of having love for your Ustaadh is that you love his children and students as well. If a person loves his parents, he will also love the children of his parents, who are his brothers and sisters. Similarly, if you love Allaah, you will love Allaah's creation as well, because Allaah's creation is like His family.

Although the people of All religions claim to love Allaah, Allaah says in the Qur'aan that Muslims should have much greater love for Allaah than all these people have. Therefore, just as Muslims are supposed to have the most love for Allaah, they should serve Allaah's creation more than the people of any other religion. They should have the most compassion for Allaah's creation, and should be the greatest well-wishers of Allaah's creation.

Nabi (sallAllaahu-alayhi-wa-sallam) says, "Rahmaan has mercy on those who show mercy. Show mercy to those on earth, and Him, Who is in the heavens will have mercy on you."

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said that Deen is to wish well for everyone.

Nabi (sallAllaahu-alayhi-wa-sallam) also said that a person cannot be a Muslim if he does not show mercy to the young, does not show respect to the elderly, does not command what is good, and prevent what is wrong.

In another hadith, Nabi (sallAllaahu-alayhi-wa-sallam) mentioned that the example of mankind is like that of people on a ship. If some of these people decide to make a hole in the ship, it is the duty of the others to stop them, either gently or forcefully. If they do not stop them, these people will make the hole, which will cause the ship to fill with water. Eventually, everyone on the ship will be drowned when the ship sinks.

Nabi (sallAllaahu-alayhi-wa-sallam) was sent as a mercy to the worlds. With mercy and love, Nabi (sallAllaahu-alayhi-wa-sallam) guided people in every way.

Nabi (sallAllaahu-alayhi-wa-sallam) once entered a plantation, where he noticed a very thin camel. The camel's stomach was touching it's back, and it's eyes were sunken. When the camel saw Nabi (sallAllaahu-alayhi-wa-sallam), it came towards him, and placed it's head at his feet.

Seeing it's pitiable condition, Nabi (sallAllaahu-alayhi-wa-sallam) became very concerned. He placed his hand on the camel's head and carressed it. He then called for the owner of the camel, and told him, "Fear Allaah. Never hurt these animals that cannot speak. Allaah has made you masters of these animals, so treat their lives as lives. Do not abuse them, and only make them carry a load, which they can easily bear. Take only that amount of work from them, which they are capable of doing. Feed them well, tend to them well, and keep them well."

Rasulullaah (sallAllaahu-alayhi-wa-sallam) also prohibited delivering speeches from the backs of animals without necessity. Nabi (sallAllaahu-alayhi-wa-sallam) said, "Never use their backs as pulpits (Mimbars)."

Our Nabi (sallAllaahu-alayhi-wa-sallam) also advised us to first offload the goods from our animals when reaching the destination. Thereafter, salaah should be performed. He also advised that we first make arrangements for the food of our animals before our own food.

Look! Islaam teaches us that everything has to obey Allaah. everything is constantly engaged in the Tasbeeh of Allaah's name. Therefore, never harm anything, and never use anything for what it is not intended.

NOTE: Slaughtering animals has not been permitted to hurt them, or to disgrace them. It is only permissible to slaughter them because Allaah has made them a means of man's

sustenance. Therefore, slaughtering animals is just like plucking a ripe fruit from a tree, or removing a ripe vegetable from the ground. There are also many guidelines that have to be followed when slaughtering, like causing the least pain to the animal, etc.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) related the incident of a certain prophet (Alayhis Salaam), who was bitten by an ant. Due to this, he burnt the entire anthill. Allaah admonished the prophet (Alayhis Salaam) saying, "You have burnt an ummah that used to engage in Allaah's Tasbeeh."

You should always remember that Allaah is the Rabb of the universe and the Most Merciful of those who show mercy. Nabi (sallAllaahu-alayhi-wa-sallam) was a mercy to the worlds. Therefore, it is compulsory for the Muslim who has firm Imaan in Allaah, and who is the devoted follower of Rasulullaah (sallAllaahu-alayhi-wa-sallam), that he should be filled with mercy and generosity. He must be compassionate towards the entire creation.

A poet has mentioned: "The pain of the universe should be in our hearts."

UNITY.

Unity basically means that we should maintain a relationship with each other. We should help each other when the need arises, and we should never fight and argue. Disunity means that we do not live together in harmony, when we fight, argue, and develop enmity between ourselves. From the very meanings of unity and disunity, it is clear that unity is a good thing, while disunity is an evil.

Most forms of worhip in Islaam teach us unity. One of the benefits of performing the five daily salaahs with Jamaa'ah is that the people of the locality get the opportunity to meet each other regularly. A great benefit of performing the Jumu'ah salaah with Jamaa'ah in the Jaami Masjid is that the people of the entire

city get the opportunity to gather together at one place and one time.

In a similar manner, the benefit of performing Eid salaah at the Eid Gaah is that a large number of Muslims get the opportunity to gather twice during the year. Such large gatherings are normally found after a tremendous amount of announcements, advertisements and publicity. However, the beauty of Islaam is such that it attracts large numbers of people to the Jumu'ah salaah without any advertising. Then, on the occasion of the two Eids, an extremely large gathering takes place at the Eid Gaah.

Allaah has made the Hajj fardh on all wealthy Muslims. Due to the blessings of this, Muslims of the world gather annually in Makkah.

With regard to all other matters besides the above, Allaah has clearly mentioned in the Qur'aan, **"Hold fast to the rope of Allaah, all of you. And do not be divided."** This Aayah tells all Muslims to be united, and never to be disunited.

The results of disunity are extremely harmful. For this reason, Allaah says, **"Do not be disunited, otherwise you will become weak and lose your wind."**

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, "The Muslims are like the bricks of a single building. Each one gives support to the others."

It is very true that there is great strength in unity. Even the most difficult tasks become simple when people do it together.

Look! A person can easily break a single thread. However, if many such threads are woven into a rope, even the strongest man cannot break it. When many people get together to do something, they are like a mass of woven threads. As a result, their enemies can never defeat them. If they are disunited, they become like many single threads, making it easy for any enemy to defeat them.

Those families, nations and countries that are united, are greatly respected. They have freedom and large numbers. It therefore, becomes very easy for them to make progress.

Therefore, it is compulsory that you:

1. Live with unity.
2. Carry out those actions whereby unity is promoted.
3. Beware of conflict and avoid all acts that may promote conflict.
4. Never argue with anyone. If you ever fall into a dispute with someone, reconcile with him as soon as possible, and keep your heart clean.
5. Do everything with Mashwara (consultation).
6. Never dispute with another person's good opinion merely to promote your own opinion.
7. Regularly attend salaah with Jamaa'ah, perform the Jumu'ah salaah in the Jaami Masjid, and the Eid salaah at the Eid Gaah.
8. Ensure that the Saffs in salaah are straight. Nabi (sallAllaahu-alayhi-wa-sallam) mentioned that the crookedness of the Saffs have an effect on the hearts of people, causing disunity to develop.
9. Appreciate the good that people do, and hide their faults.

THE ETIQUETTE OF EATING.

First. Wash your hands, gargle your mouth, and recite "Bismillah" when beginning to eat.

Second. When eating with others, never start eating till the most senior person starts.

Third. Eat with the right hand, take small morsels, and chew well. No sounds should be made while chewing. It is uncivilised and ill mannered to make sounds with the tongue and lips to indicate that the food is tasty. It is foolish to hastily swallow the food without chewing properly. This also damages the health.

Fourth. Food is bounty from Allaah, so you should respect it well. When you sit down to eat, sit with respect. This will mean that you are grateful for Allaah's bounty. Never lean against anything while eating, nor sit in a manner whereby it would seem that you are greedy for the food.

Fifth. Never wipe your hands on the bread (roti) and do not place any cup or plate on the bread. Do not allow any pieces of bread or morsels of food to fall on the ground. If these happen to fall accidentally, they should be cleaned (if possible) and eaten. If they cannot be cleaned, they may be kept aside so that none steps on them.

Sixth. If there is something wrong with the food (e.g. lack of salt), you may mention it so that it can be corrected. However, you must never criticise the food. If you like it, you should eat it, otherwise

leave it. Do not also praise the food so much that people will think that you are a hreedy person.

Seventh. If the food is very hot, do not blow into it. Wait till it cools down.

Eighth. Thank Allaah for whatever food you get to eat because there are millions of people who do not get this. Nabi (sallAllaahu-alayhi-wa-sallam) said, "Do not look at those who are more fortunate than yourself. However, look at those who are less fortunate so that you may appreciate Allaah's favours on you."

Ninth. It is the distinctive quality of a Mu'min that he only eats when he is hungry, and that he stops eating while there is still place in his stomach.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) said, "A few small morsels, whereby the back is straightened, is sufficient. If you cannot bear with so little, then fill one third of the stomach with food, one third with water, and one third with air." Ulema mention that the person who eats in this manner will never need a doctor.

Tenth. Always remember that life is not meant for eating, but eating is needed to live. Therefore, Nabi (sallAllaahu-alayhi-wa-sallam) said, "A Mu'min eats for one intestine, whereas a kaafir eats for seven."

Eleventh. Eat simple foods, and eat in a simple manner. Eat together. Neither spiritual blessings, not physical strength is gained by eating the best of foods. Blessings are gained by eating together, whereby a little food will be sufficient for many people.

Twelfth. It is a useless habit to eat at tables and to use knives, forks, and small plates and cups. These are

customs of the non-Muslims, which are detestable in Islaam. Islaam prefers simplicity on all occasions, and teaches purity and cleanliness at all times. These things are compulsory.

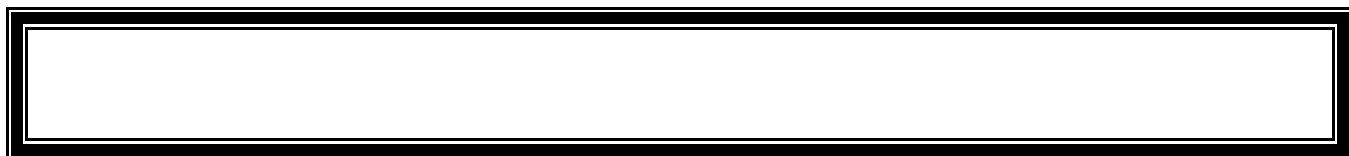
Thirteenth. If a food can be eaten with two or three fingers, one is not allowed to use all five fingers. Doing so is illogical. Nabi (sallAllaahu-alayhi-wa-sallam) usually used three fingers to eat (the thumb, and the two next to it). However, if a person is eating somethinig like rice, which requires all five fingers, all the fingers may be used. However, more fingers than necessary should not be used.

Whatever food remains on the fingers must first be licked off before being wiped with a cloth. It may also be wiped off onto the soles of the feet (if it is dry). Thereafter, it should be washed off with water, and (if possible) with soap.

Fourteenth. While eating, do not do any action, which others detest, or find offensive; e.g. putting the entire hand into the dish. Never bow your head close to the dish, so that whatever falls out of the mouth, falls back into the plate. If you wish to remove anything from your mouth, turn your face in another direction before removing the food pieces. If any food particles are removed from between the teeth, they must not be put in the plate.

Fifteenth. Never leave the plate dirty. Clean your side of the utensil. Nabi (sallAllaahu-alayhi-wa-sallam) stressed that the utensil should be cleaned.

Sixteenth. If you forgot to recite Bismillah at the beginning, recite the following when you remember:

Bismillahi-Awwalahu-wa-Aakhirahu

Seventeenth. After eating, first clear and fold the Dastar Khaan (eating mat) before standing up. It is disrespectful to stand up to leave while the food is still on the ground.

Eighteenth. Thank Allaah after eating by reciting the following du'aa:

Al-Hamdu-Lillahi-Hilladhi-At'amanaa-wa-Saqaana-wa-Ja'alanaa-minal-Muslimeen.
(All praise is for Allaah, Who has given us food and drink, and made us from the Muslims)

Nineteenth. Wash your hands after eating, gargle your mouth, and use soap if your hands are sticky. Nabi (sallAllaahu-alayhi-wa-sallam) has mentioned that washing the hands and gargling the mouth before and after meals is a means of gaining blessings. One of the blessings is that washing and gargling remove the danger of diseases that result from dirty mouths and hands.

Rasulullaah (sallAllaahu-alayhi-wa-sallam) mentioned that a person only has himself to blame if he goes to sleep without washing his hands, due to which some harm comes to him.

Twentieth. After eating at another person's house, recite the following du'aa:

Aftara-Indakumus-Saa’imoon-wa-Akala-Ta’aamukumul-Abraar-wa-Sallat-Alaykumul-Malaa’ikah
(May fasting people break their fasts wth you. May pious people eat your food, and may the angels make du’aa for mercy on you)

THE ETIQUETTE OF DRINKING WATER.

First. Hold the utensil (glass, cup, etc) in the right hand.

Second. Look to see whether there is no dirt or dust in the water.

Third. If there is something in the water, remove it, However, do not blow into the water. Tilt the glass to remove the dirt easily. If it cannot be removed in this manner, throw the water out.

Fourth. When you are ready to drink the water, sit down peacefully, recite Bismillah, and drink slowly. Stop after drinking little bit. Move the glass away from your mouth and take a breath. Then recite Bismillah again and continue drinking. Thereafter, move the glass away from your mouth again, and take another breath. Recite Bismillah for the third time thereafter, and then finish the water.

Recite the following du'aa after drinking the water:

Al-Hamdu-Lillahi-Hilladhi-At'amanaa-wa-Saqaana-wa-Ja'alanaa-minal-Muslimeen.
(All praise is for Allaah, Who has given us food and drink, and made us from the Muslims)

Fifth. Nabi (sallAllaahu-alayhi-wa-sallam) prohibited us from taking breaths while keeping the glass at the mouth. If you want to take a breath, move the glass away from your mouth.

Sixth. Never drink water from a utensil that is made from gold or silver. It is also against Islaamic culture to drink water while standing. However, it is permissible to drink blessed water while standing; like Zamzam water, and

the water that is left over in a container after making wudhu. It is also prohibited for Muslims to stand and drink from water bags, buckets, etc.

Seventh. When you are giving others to drink from a container, begin with the person seated on your right. Thereafter, pass the container over to the person on his right. In this manner, every person on the right of the last drinker will be served. You should then be the last to drink.